

A
VVEEKES
WORKE.

Containing
Rules and Directions

how to walke in the wayes
of Godlines both to God
and Man :

Being an Antidote to preserve
all People against the back-sliding
Errours of these latter and dan-
gerous times of Ignorance and
Prophanellie,

WITH
PRAYERS and MEDITATIONS
very usefull for all Christians.

By that Reverend Divine

Mr. RICHARD BARNERD,
at Bascomb in Somerset-shire.

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be sold by *Fr. Coles*, at the half-
Rowle in the old Bailey.

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TO THE RIGHT
Honorable Lady, the La-
dy HELEN, Marchionesse of
North-hampton, the true Com-
forts of all saving Graces, in all
well-doing here, and in
Heaven.

Most Noble Lady,

I Presume to pre-
sent your Honor
with a little
Weekes Worke;
but yet a daily taske, an
hard labor requiring good
endeavour to become cun-
ning in the true and full
performance.

It is a short Rule of a
Christians walking, a Pi-

The Epistle

sure of true Piety, a spur to devotion, and a motive unto the settling of the soule in that straight way, which guideth to Glory. It is a Remembrancer to such as be *young*, to thinke upon their Creator in the daies of their vanity; and the practice of it, an excellent Preparative unto the *aged*, to fit them to that, which they should daily looke for, Death.

Whatsoever it is, I offer it to your Honours view, reading and meditation. I know you may have better helps, but this, I am sure, will not hinder your way to heaven. Be pleased
(Right)

Dedicatory.

(Right Honourable) to
afford it good acceptance,
and herein also to interpret
well of my good mean-
ing, that it may bee the
better approved in the
hands of such as truly ho-
nour you. The Almighty
blesse you, as you have li-
ved honorably to a good
old age, and full of daies
heere, so may you die in
peace, to live for ever in
the highest Heavens.

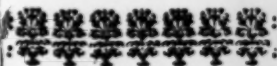
Batcombe,
April 2.

Your Honors in all
Christian services.

Ric. Bernard.

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TO THE RIGHT
Worshipfull and Religi-
ous Ladies, the Lady BARKE-
LEY of Yearlington, and the
Lady Anne Horner, Grace
and Peace in Iesus
Christ be multi-
plied.

Good Ladies,

You know what once
was yours, though
now after twelve
yeares rest, it bee altered, as
fitted to your Sexe, in one of
the speakers, & growne grea-
ter. Marvell not that I have
chosen another elect honora-
ble Lady for it. You know

The Epistle

you have lost, and so have I
too, a blessed Lady, whose it
was, as well as yours. Lost,
say I! No, not so; but gone
to her God, and our God, be-
fore us. You know whom I
meane, the Lady Elizabeth
Barkley of Bruton: When
a wife to that notable Knight
she was a right obedient Sa-
rah; when a mother, never
any more tender-hearted to
all her children; when a wi-
dow, often mourning for her
dead, whom she so loved and
honoured, as she dyed in his
name: she was a wise, provi-
dent, and carefull Governe-
nesse. A Christian Lady she
was, who resolved to have
done much for the soules of
the

Dedicatory.

the people, as she well knew it
to be the will and purpose of
that worthy Knight, dying
in the Lord most blessedly.

A Lady she was full of pity,
even with teares in her eyes,
(I saw it) so compassionate
she was to the poore; a Phy-
sician to the sicke, an helper
of every one. A Lady of a
mecke spirit, loving peace,
easily reconciled to the mea-
nest, and not forgetfull of the
least respect shewed unto her:
for she was humble, and low-
ly, and upon such an One the
Lord doth looke, and regar-
deth in mercy.

Well, so her good God is she
gone: but I cannot forget her
goodnesse to me and mine.

This

The Epistle

This be my remembrance in thankfulness, let it remaine for her due praises ever. The dead I honour: if other forget their duty, and soone cast aside Honourable thoughts of the deceased, it shall never be so with mee towards such as justly deserve commendations; I have no smooth speech, nor complementing gesture, nor am capable of fawning insinuations to curry favour with those that be alive: but I desire to give alwaies the worthy their due, without flattery, and that behinde their backs, rather than to their faces, and as well, yea, rather more after death, when they be commonly forgotten,

Dedictory.

gotten, than when they are
living, and others seeke to
applaud. I hope, you Ladies
like well to heare these due
praises of her. Your vertuous
steps may procure you the like
honour, when you be dead, if
not by me, who am too old to
out-live you, yet by some o-
ther, which will speake well of
the worthy. The Lord keepe
you, and direct you in this
Weekes Worke, that you
may reape the fruit thereof
in sound practice, to Gods
glory, and your owne com-
fort in Christ.

Your Ladieships to
be commanded.

Batcombe,
April 2.

Ric. Bernard.



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A DIALOGUE
BETWEENE JOHN
the beloved Apostle,
and the Elect
● Lady.

Epist. 2. vers. 1.

John.



Race bee with
thee (Noble
Lady) Mercy
and Peace from
God the father, and from
the Lord Jesus Christ, the
Sonne of the Father with
Truth and Love.

Lady.

Lady. Reverend Sir, let this
thy praier, this day prevaile
with God: for Grace and
Peace, Mercy and Truth
in Love I much long after.

Iohn. Well may wee
wish for these things (La-
dy) as the foundation of
all good favours from
God, and all good men.

Lady. Oh (Sir) I thanke
God, these things with mee
are of greater price, than any
thing which may seeme most
precious with the world. For
Grace maketh me accepta-
ble to God; Peace comfort-
eth mee within my selfe;
Mercy from God affordeth
mee remission of sinnes, and
Mercy from me, shewed to-
wards

wards others, maketh them
both to pray and praise God
for me. The Truth of God
warranteth my course and
way; and Truth observed of
me, justifieth my words and
works: Love in God to me,
procureth Peace, bringeth
forth Mercy, and confir-
meth Truth; Love in our
selves maintaineth Peace,
urgeth to Mercy, and bin-
deth one to another, and all
unto the Truth.

Therefore (Sir) doe I in
soule desire earnestly after
the same, but I cannot attaine
unto that measure which I
would. I hunger after the
perfection of all true holi-
nesse; but (alas) I cannot be
satis-

satisfied. I thirst after righteousness; but (ah miserable that I am) who shall deliver mee from the body of this death, which so much doth binder mee in my heavenly progresse!

John. I rejoyce greatly (worthy Lady) that I finde thee thus well prepared for further instructions; blessed art thou for so hungry and thirsting after the best things, for thou shalt be satisfied.

Lady. I am not ignorant (blessed be God for this knowledge of my selfe) that I am here indeed in this present world, but not of this world; one as a pilgrime and stran-

ger,

igh- ger, without any certaine
able mansion; hisher sent of the
iver Lord for a time to bee em-
this p'oyed in his service, and so
doib to stay till he call mee hence;
enly which houre I waite for, loo-
king for death daily, and the
atly Lords coming to judgement.

nde And therefore I desire
red to bee ready prepared, and to
ns; learne whatsoever may bee
so needfull both for continu-
ing ance, and encrease of grace in
for the way of life. Especially see-
ing how the world groweth
rant so on to worse and worse; and
now this our present age declining
am so fast unto wickednesse; lest
esent I be entrapped, and become
rld; guilty of the common sinnes,
ran- and so perish in the deserved
ger, plagues,

Scope of
all this
Booke.

plagues, from which, good Lord, deliver me.

Iohn. Amen, good Christian heart: for evill indeed, and full of troubles are these our present times. Is not *Piety* turned by many into policy? *sincerity* by some into a shadow thereof? true *zeale* is greatly decaied, *conscience* of Religion in not a few, is but a customary fashion graced with conformity: *Religion* it selfe is altogether in too many, a formall service without fasting, without true feare of God, and fervency of Spirit, without gracious words tending to edifica-

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tion, or good workes, all, through faith in Christ, assuring us of Salvation. A good governmēt is grossly abused by covetous persons, and made a base course for filthy gaine: *true devotion* is hardly severed by the worldly wise, from Popish superstition: *Profession* of faith is held but a differing opinion of a point reconcileable as indifferent, not worthy contention: *Honesty* is more often pretended, than truly intended. For most indeed have not in them the power of the Word, they love earthly riches, they reckon not of the heavenly

heavenly treasures; if they can enjoy for the present worldly honour and prosperity, they care not to hazzard heaven, and the eternall Paradise. Such are like to profane *Esaus*, that will sell their future hopes of glory for a present messe of pottage: if ever such vaine men have recourse to God at any time for mercy, it is then only, when they perforce come under the hand of his Justice. For where is that man, which, in onely hatred of the worlds vanities, in true detestation of his owne foule corruptions, upon good assurance of

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of mer
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of life eternall, will in his
health and bighest prosperi-
ty begin heartily to sing
the song of Simeon, and to
say, Lord, now lettest thou
thy servant depart in peace,
for mine eyes have seene thy
Salvation, imbracing
Christ by faith, as hee
tooke him in his armes?

Lady. Alas (my Fa-
ther) this indeed is our car-
mall state, in a fleshly securi-
ty, for the most part. For
many have a Religion with-
out the vertue of the Spirit,
and effectualnesse of the
Word: they frame a God all
of mercy, without terrour in
execution of justice: they
imagine a Christ without a
fan

fan in his hand, to divide the chaffe from the wheate to burne it; and without an iron rod, to breake the wicked in pieces.

But what should I thus complaine of others? Oh that I could rather mourne for them, and pray for their amendment, and earnestly labour mine owne reformation, in which I desire a guide! Oh that I might bee so bold as humbly to crave such directions, as thereby I may daily exercise my selfe in the duties of true holinesse and righteousnesse, and so avoid that which is evill, and may in the end, find death advantage unto mee, and the last
Judge.

*Indgement, the time of my
perfect redemption.*

Iohn. (Vertuous Lady)
this thy heavenly desire,
thy holy purpose, & most
gracious affection, dispo-
sed so happily to good-
nesse, doe cause me great-
ly to rejoyce. It is a rare
thing now a daies, to find
so humble a spirit in so
honourable a personage;
such pietie in so great
prosperity: such hunger
and feeling of wants still,
in so great abundance of
grace. I know not whe-
ther I may more admire
thee, then love thee: both
are so high in degree in
my thoughts, and medi-
tations

tations upon thee.

Lady. I thanke thee
(thou man of God) for thy
undeserved love; but I can-
not cease to marvell, how my
meane gifts and Graces
should bee esteemed of so
great worth with thee, when
I know that of my selfe I am
nothing, and have nothing,
but of God; that more
strength of corruption is in
mee, than power of grace;
much more yet to be desired,
than I have attained unto,
and wherein many thou-
sands excell me.

Iohn. Gracious heart,
upon this thy humility,
the Lord will in mercy
looke, and will exalt thee,

as

as hee hath promised to doe to them that are humble and meeke.

Lady. If God be pleased to shew me mercy in any measure, I will acknowledge it his good grace without my merit

But may it please thee (thou holy man of God) to cease to admire my poore deeds, and no deserts; and with the eye of pity to looke upon my great defects, and by thy gracious words to instruct mee how to demean my selfe, that my wants may bee supplied, my present state of grace preserved, and by little and little, through prayer and practice, good things may by

B 2 Gods

Gods mercy bee increased in me unto the end.

Iohn. It pleaseth me well (good *Lady*) though not to cease to admire thee, yet willingly to advise thee (wherein I can) to the utmost. Therefore for the present take this my counsell and advice: thou shalt doe well to observe these rules following, for the general course of life.

First and above all, set God ever before thy face: thinke him alwayes with thee, present by thee, and earnestly looking upon thee, judging rightly of all thy waies, and after thy well

Generall
rules for
the whole
course of
life.

well doing, is ready in mercy to reward thee.

Secondly, behold his glorious Angels attending thee; perfect patternes of piety, and all purity; in well doing they will guard thee; but through wickednesse thou wilt make them flie from thee.

Thirdly, have an awfull regard to all Gods Commandements, omit no duty; commit no iniquity; feare to offend in the least sinne, and be zealous of every least good work. Esteeme not lightly of any of Gods precepts: judge every part of his Will set downe in his

B 3 Word,

Word, worthy of all holy reverence, and that with obedience in feare.

Fourthly, in the matters of God, and holy motions, abandon thine owne will; shut out carnall reason; seeke not thine owne glory, advancement, or praise in thy service to God; but respect onely his good pleasure, and a conscionable discharge of thine owne duty therein.

Fifthly, have alwaies a love unto the *Word*, a reverend estimation of his *Ministers*, and a religious care to sanctifie the *Lords Day*; three things too usually of most neglected

lected and despised.

Sixthly, in what estate soever thou doest stand, take wisely an occasion from thence to become more holy towards God, to man more just, and in thine owne heart more truly humble and gracious.

If thou hast abundance, enjoy thy wealth with thy brethrens welfare, and supply their wants, by giving freely, or lending in true love. Thinke not thy selfe an absolute Lord of thine own, but to be Gods Steward, who giveth to thee, and can take away; look so upon the poore, as if thou thy self wert in their stead

B 4 Make

Make not riches thy hearts habitation, nor thy power of revenge upon thine enemies, nor thy prop to beare up iniquity. nor as fuell to maintaine the fire of lusts, nor any other evill whatsoever: but with thy riches honour God; doe therewith publique good, in upholding *Religion, Justice, truth, Charity, Peace,* and every good way.

If thou beest in Honour, bee not puffed up: contemne no inferiour, hee may be thine equall: presume not to equalize thy selfe to thy better; acknowledge thine equall every

every where, as thy fellow: and to such rather give honour than take it from them. Pride is hateful, but humility (not a base minde) is a badge of an excellent spirit. For know this, *that meanely borne are in place of honour ever more high-minded, and of a more presuming disposition, with contempt of others, than the truly descended of ancient noble Progenitours.*

In adversity, of what kinde soever, take it from God alwaies thankfully; bee quiet and contented; looke to the Lords promises; and use all good

and lawfull meanes for deliverance: yet wait ever with patience, and give God his glory. In such a state judge it thy desert, know thine offences, and cease to sinne. Be perswaded, that thy present condition is best for thee, and most for Gods glory: and withall beleewe through well doing, that in the end, thou shalt have a comfortable issue of all thy troubles.

Seventhly, live to the world and to the wicked, as a stranger, and be ever an enemy to thine owne corruptions. When thou seest other grow rich, en-
vie

vie not their prosperity:
but weigh the persons if
they bee godly: then re-
joyce and praise God for
them: if wicked, admire
Gods mercy, and pray for
them. Thinke, that what
thou thy selfe hast, is more
than thou well deserveſt,
or rightly canſt use, with-
out Gods ſpeciall grace:
and that the more thou
haſt, the more thou muſt
answer for: the leſſe thou
haſt, the leſſe account
thou art to make. Strive
to bee well pleaſed with
Gods will, and his diſpo-
ſing of all things.

For this end pray much
and ſervently, faſte often,
but

but beware of hypocri-
fic: reade the holy Scrip-
tures diligently, and that
with all reverence, with
attention and faith: make
them thy Counsellours
in all thy enterprises; thy
comforts in adversity,
thy guide in prosperity,
and the rule of thy whole
life.

Eligibly, bee much ad-
dicted unto heavenly me-
ditations, lifting up thy
heart unto the Lord, sen-
ding forth spirituall eja-
culations upon every oc-
casion; for though Pray-
ers bee but short, yet may
they pierce the Heavens by
sighes and groanes that can-

not

not be expressed.

If thou doe thinke of God, let it bee with high reverence of his Majesty: speake of him with feare, as his glorious excellency requireth: So thinke of him, as thou mayest, in acknowledging him, never dare to disobey his Commandements.

Behold Him in his goodnesse to love him; in his justice to feare him; in his patience to admire him; in his mercy in misery to run to him; in his wisdom to be guided by him; in his power to rest in his protection; in his Word to know him, and
in

How to
behold
the Lord
in his
Crea-
tures.

in the truth thereof to
beleeve in him.

Behold him also in his
workes: his *wisdome* and
power, in the workes of cre-
ation: his *mercy* and *ju-
stice*, in the worke of re-
demption: his *ever being*,
in our continuall preser-
vation: his *Providence*, in
ruling and providing for
his creatures: his *strength*,
in the mightinesse of
mountaines, and powers
unresistable: his *holinesse*,
by his Angels purity, and
his Saints piety: his *invisi-
bility*, by the aire and
strong windes: his *miracu-
lous hand*, by the Ocean
sea: his glorious *Majesty*,
by

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by the brightnesse of the
 Sunne: his *bounty*, by ex-
 tending his goodnesse to
 every creature: his *Do-*
minion and *Soveraignty*,
 by his ruling and orde-
 ring of all things: his
Patience, by not speedily
 confounding sinners: yet
 his *Iustice*, in due infli-
 cted punishments upon
 some. His *beauty*, by the
 heavens brightnesse, the
 Sunne in his glory, the
 Moone in her hiew, the
 shining starres, the gliste-
 ring gold, and the lively
 colours set upon his faire
 creatures, full of admira-
 tion to all the beholders.
 His *Trust* by the perfor-
 mance

mance of his Word; his *stability*, by the certaine and unchangeable course of things; and his *Infinite-nesse* by the earths roundnesse, the heavens circumference, and the immeasurable spaciousnesse betwixt both.

Praise this God in all his proceedings: disgrace none of his workes, magnifie his goodnesse for the least of his gifts: be silent when hee crosseth thee: feare, when he is using upon his children the rod of his correction: but tremble at his wrath, in his worke of destruction, and ever submit to the power.

powerfull hand of his
providence.

Ninthly, with thy thoughts
of God, favour also the
things that are of God;
reuerence his Word and
ordinances, Ministry
and magistracy, and ap-
prove of all diuine truths,
though above thy reason;
entertaine all holy moti-
ons, for pressing downe
the corruptions of thy
heart; yea admit willing-
ly of sharpe rebukes for
reformation: shew herein
patience with unfained
love to thy just reuouer.

Manifest ever love to
the godly, though neuer
so poore; and let their ac-
count

count of thee be more esteemed of, than the countenance of the mightiest, that are enemies to goodnesse.

Let mourning and sorrow for sinne please thee better than wicked mirth. Preferre Gods honour and divine Worship, before thine owne life, and all thy wealth.

Hold it thy greatest preferment and glory, to bee a true Christian, and a Companion to all that feare God, professing the Truth with thee in the way of life. Judge it no disgrace to bee noted for one zealous in Religion,
and

and for following the holy Saints in true Devotion.

Desire and strive to be like the best; follow *David* in fervency; *Iosias* in tenderneſſe of ſpirit and a melting heart; *Barnabas* in charity; *Nathanael* in ſincerity, without guile; *Moses* in the ſpirit of meekneſſe; *Ioshua* in his reſolution to feare God, with all thine houſhold; and be as *Cornelius* in thy holy eſtimation of the Miniſtery, and alacrity of ſpirit to joyne with the people of God. Step forward ever with theſe Worthies & ſuch other in
the

the way of vertue, and that constantly unto the death, as holy Martyrs have done, and looke to the reward of glory in the end.

Tenthly, as thou art religious; so be also righteous: serve God, and doe thy duty unto men: and obey the lawfull commands of such as have authority over thee; looking upon God in the Commander, and for a reward at his hands.

Be of a peaceable spirit: offer wrong to none, and wrongs received, seeke not to revenge, desire onely that which is thine owne;

Of our
carriage
towards
men.

owne; require that peaceably, which other withhold wrongfully; use law, but as a moderator, and not as an avenger; hate no man, though hee have deserved it, by love win him, and by thy well-doing hold him fast to thee.

Make account of thy neighbour, as of thy selfe: let his honour be thy joy: his sorrow, thy griefe; let his life be to thee precious, his chastitie do thou preserve, as thine owne honesty: thinke thy good name touched, in the cracke of his credit. For the Gospels sake love him
and

and him euer well ; and
so doe, as thou wouldst
be euer done unto.

If in his absence thou
speakest of him, let it be
good; and in his presence,
only for his good. Cover
not to be preferred before
him; that is pride : not to
have his life; that is bloo-
dy cruelty: nor to satisfie
thy lust ; that is filthy dis-
honesty : nor to get his
goods; that is thevery
nor to take away his good
name ; that is worse than
death.

Though he dislike thee,
yet love thou him : faile
not thou of any duty, al-
beit other do not observe

thee

thee according as is meet. There is in thee the more grace, and the greater praise thou doest deserve, when thou canst subdue thy passions, passe by contempt, neglecting herein thy selfe, teaching thus other men their duties, by thy owne wel-doing towards them. This will procure love, make all thy paths peaceable, and get thee praise and due honour with all good men: if not with others, it matters not, God seeth, hee will judge, and plead thy cause for thee in their consciences, revenge thy wrongs upon obstinate enemies,

nemies, and recompence
fully thy goodnesse upon
thy selfe.

Let this comfort thee
agaist the worlds un-
thankfulnesse, for thy wel-
doing remember the re-
ward, in observing the
commandement of love
and live ever in daily ex-
pectation of death, loo-
king for the Crowne of
life and glory; and by the
helpe of God thou shalt
never doe amisse.

Lady. O blessed Lord
God! how doe I hunger, to
have part in this blessednesse
my Soule is as the thirsty
land: I perceive hereby my
great wants, and bewaile my

imper

imperfections. I see now the narrow way, and the straight gate to life, and feare.

Ah how much is professed, how little practised? I should utterly despaire of my safety, but that I rest upon Gods mercy, and rely onely upon Christ his merits.

Now the Lord vouchsafe me his Spirit, and the helpe of his Grace, that I may be a true observer of all these things, thus to doe his will, thus to performe my bounden duty.

Oh (Sir) that I could in this manner live towards God so in holinesse, and towards men so righteously: O that I might passe thus thro-

C

row

row this sinfull world, with
that peace of conscience, with
that joy of the Spirit, with
that preparednesse for death,
and with that longing after
our Lord Iesus his comming,
which is hereby gotten, and
which the very creatures doe
groane for, and all the godly
true repentants heartily wish
for.

Oh how grievous is it now
to me to consider, how far I
am from this Practice of
Piety, especially when I doe
waigh mine owne weakenes-
ses, and want of grace to at-
taine to the due and full per-
formance of this so conscio-
nable a course? Oh what
shall I doe? Oh what shall I
doe?

doe? I am so laden with cor-
ruptions, and the world so
full of temptations, compassing
mee about with examples of
wickednesse, that I feare my
fall.

He that seeketh goodnesse,
oh how little is he regarded!
vertue wanteth praise, vice
is not abhorred; innocency
made a prey, justice set to
sale; sincerity reputed folly,
and just dealing is held the
high way to beggery. If yet
for all these things I should
disclaime the way of wel-do-
ing, I should therewith lose
the hope of heaven: if I
should embrace ungodlinesse
and vanity, I am sure to be
damned in hell.

Ah (Str) what shall I do?

Ah my poore imprisoned soule! oh that I were set free! let me loose (O Lord) out of this prison of my body: O come, Lord Iesus, O come quickly, and make an end of these daies of sinning: I desire (O Lord) to be dissolved, and to be with thee.

John. Alas (good soule) what moveth thee thus to bemoane thy selfe? thou art a happy Creature, and hast no such cause to complaine in this so sorrowfull a manner. Comfort thy selfe (my hart) in that large portion of piety given unto thee: thy desire in time shall bee satisfied,
upon

upon thy lowliness, assuredly, the LORD doth looke. Feare not to finde mercy and favour, he will refresh those that travell and be heavic laden. And therefore let us proceed on, as wee have done hitherto: and if thou woulst know more, wherein I may enforme thee, demand, and I will make answer; shew wherein, and I will instruct thee, and the Lord direct thee in the way that thou shalt chuse.

Lady. Seeing I have thus found favour in thine eyes, and that thou judgest me among the faithfull; I desire to be informed more particu-

C 3 larly,

The use
and end
of this
Booke.

The sum
and parts
handled
herein.

larly, how from time to time every day, as a worke for every Weeke, during life, I may behaue my selfe religiously in the way to eternitie?

John. Is it thy desire (Elect Lady) to have me set downe, how thou shouldest exercise thy self, first in the morning, then, on the day time abroad, thirdly, in the Evening returning home, fourthly, in the night time awaking, and so lastly, in the end of the weeke, for a preparation to the Lords day?

Lady. Even so, this, indeed (Sir) is my desire: for having particular Rules so set before me, I may the bet-

ser understand what to doe,
more orderly goe forward,
and according to the distin-
ction of times, look over dai-
ly my precepts, till I become
cunning by a conscionable
practice: which the holy
One vouchsafe mee of his
great goodnesse and mercy.

John. Even so be it, A-
men. Now therefore a-
waking in the morning,
forthwith before other
things:

First, Consider how
graciously God hath re-
newed his mercy towards
thee, preserving thee alive
in the night, and giving
thee (as it were) in the
morning a new life, awa-

C 4 king

Directi-
ons for e-
very mor-
ning.

1, Duty.

king thee(perhaps)by the voyce of man, by the crowing of a cocke, by the sound of a bell, or by some other meanes, and hath opened againe thine eyes in darkenesse, to behold the shining light; for which mercy give him hearty thanks and praise.

2. Duty.

Then next fall to prayer, and desire him to give thee sight to thy soule, as thou hast light for thy body: and that as he expelleth darknesse from thee, and affoordeth thee day-light and Sun-shine, to thy corporall eyes: so in like manner to be pleased to remoove ignorance, that

that spirituall darkenesse from thy mindē, by the light of his illuminating spirit, that thy soule by the Sun-shine of the holy Scriptures, may see how to walke in this vale of teares, and thorow this darkenesse (in which the World lyeth without sight of sinne, or remorse of Conscience) unto thy heavenly harbour.

Thirdly, fall to holy meditations: as, 1. Consider how God can awake us spiritually from the sleepe of sinne, and can open our eyes to see the light of the Truth, either by extraordinary meanes,

3. Duty.
Meditations upon
our awa-
king.

or by ordinary, and these weake, or more forcible, as it pleased him to awake *David* by *Nathan*, and *Peter* by the Cocke; although wee have slept many yeeres in sinne, as houres in our bed.

2. That after sleeping, though it hath beene yet long if there be life, there will follow a wakening: so is it with the Elect, though they fall asleep in sin, and lie therein for some time, yet because they are not utterly without the life of God, they shall at length awake again.

3. That as after we awake in the morning by the

the daylight, and are risen up, returne not to sleepe againe; no more shall we to the sleepe of death, in the day of the last Resurrection.

4. That as a carefull Husband, aiming at his thrift, is ashamed to lie sleeping in bed, as if it were still night, when the Sunne is up, yea shining upon him, and he thereby called to his businesse: euen so should every good Christian carefull of salvation, be ashamed to lie sleeping in the bed of sinne, when the cleare light of the Gospell shineth upon him, and is called

Meditations
in rising.

led upon by faithfull Teachers, to the performance of his Duties.

Fourthly, by thy rising up, thinke upon thy resurrection, which is twofold: *first*, from the kingdome of darkenesse, and our naturall corruption, to the true light and Kingdome of Grace; and of the *second* Resurrection, from the darknesse of the grave, to the heavenly light of the Kingdome of Glory.

Meditations
upon
our nakednesse.

Fifthly, in arising up without clothes, as naked:
1. Consider how naked we be by nature, of all holinesse and righteousness when wee come into the World,

World, so to bewaile our wretchednesse.

2. That we shall arise, as naked at the last day, as *Adam* was in his innocency.

3. That as in this bodily nakednesse without clothes wee be ashamed, for the uncomeliness thereof, to be seene so of men, unlesse we be fooles, or mad: even so should we be ashamed to be seene of God, of his Angels, and of any good mē, naked, without the covering of grace and goodnesse, because of the filthinesse of sinne. And as none but fooles and mad men come naked

ked before men; so doe none but mad men, wicked fooles, and men desperately lewd, live naked of goodnesse before God and his Church.

4. Thinke also, that thou shalt arise out of thy grave, as thou doest arise out of thy bed, and so indeed, appeare in Judgment.

Meditations in putting on of our clothes.

Sixthly, being up, and putting thy *raiment* upon thee, meditate of these things: That as thou lookest for raiment for thy body; so must thou looke for clothing to thy soule, which is Christs righteousness.

2. That

2. That, as without a *hand* thou canst not aray thy selfe; so without faith, thou canst not put on Christ.

3. That as there is *bodily raiment* to cover our shame: so is there spirituall raiment, Christs righteousness, to cover our sinnes.

4. That as a garment fitted unto thee, then doth thee good, affordeth thee comfort, maketh thee comely, preserveth thy body from dangers, which by walking naked might bee annoyed, and thy self brought to destruction thereby: even so Christ
his

his righteousness, applied unto thee, doth thee then good, affordeth thee comfort, maketh thee comly before God, and is thy preservation, to save thee from the burning wrath of God for sinne, and other perils of destruction, which all that walke naked without it, fall into, and perish utterly.

5. That, as when thy *raiment* is on, thou dar'st then boldly be seene, and goe before men: so having on this Robe of Christ, thou mayest come boldly to the Throne of Grace before God, and be seene of Saints and Angels.

6. As

6. As thou doest provide a *covering* for every part of thy body, and being able, doest beautifie thy clothes with other ornaments: so thou art to labour for spirituall Graces for every part of thy soule, and to beautifie thy profession with the comly ornaments of good words, and good workes: adorning thy *care* with the eare-ring of attention to the Word; thy *necke* with the golden chaine of Peters Evangelicall vertues; and thy *hands* with the Bracelets of Almes-deeds to the poore.

Let thy *white linnen* put thee

thee in minde of inward
 purity; thy other *outward*
raiment of common ho-
 nesty; thy *well-shaped app-*
rell, of decent behaviour;
 thy *cleavelly going*, of spiri-
 tual cleanness; thy *mask*
 of modesty; thy *long gar-*
ments, of chastitie; thy
musler, of womāly silence;
 thy *fan*, of Christs fan
 with which hee will win
 now the wicked chaffe
 from his Church, to con-
 sume it with fire.

Lastly, let thy *old gar-*
ment cast off, put thee in
 minde of thy old habite in
 sinne cast away; and thy
 new raiment, of thy better
 estate and Regeneration.

Lady.

Lady. Surely I doe perceive well hereby, that a wise and godly minded man, may make good use to himselfe of many things which wee doe lightly regard, either through ignorance, or want of Grace.

Iohn. True it is (Lady) that holy and sanctified meditations afford, as it were, food to the soule, even in those things which all men can make use of by nature and reason, for the benefit and beauty of the body, but few can make good use of for the good of the soule; with which yet the godly mans minde is delighted, and there.

thereof reapech no small profit.

Lady. But (Sir) when I am up, and thus apparelled, what other good meditation may be made upon the review of my actions?

Meditations in washing.

Iohn. As thou goest to wash, consider, 1. That as thy body needeth washing, so doth thy soule of cleansing.

2. That, as water washeth away the filthinesse of the flesh: so doth Christ's blood sin from thy soule.

3. That, as therefore thou doest wash, because thou wouldest be cleane, and hatest filthinesse: even so, in hatred of sinne, and

and love of purity, must thou have recourse to the blood of Christ, that thou mayest bee cleansed of all uncleannesse.

4. As thou hast washed to goe to thy meate: so bee washed in innocency to go to the Lords Table.

In brushing and making cleane thy garments; thinke that as thy raiment is subject to dust, and other uncleannesse in the use thereof, or to moths in lying still: even so art thou thy selfe subject to corruptions, both in travell and rest.

2. That as thou canst not endure to have thy garments

Meditations in brushing and washing of clothes.

garments dustie, or un-
cleane, but wilt brush
them, to have off the dust
and filth: so should'st thou
not endure to have thy
soule dirty, or any filth or
dust of sinne to cleave un-
to thee.

3. That as some spots
and sprinklings will not
off with light brushing,
but need more forcible
meanes, and therefore thou
wilt use rubbing, yea and
washing too, if otherwise
the dirt will not out: even
so, some finnes will not off
with easie meanes, but we
must use rubbing and
washing, that is, ardent
prayer, and much fasting,
and

and wash them with abundant teares of a penitent heart: yea and bring our selves unto the Fountaine of grace, and desire of GOD to rinse us thoroughly in the blood of Christ, that throughout wee may bee purged and made cleane.

4. That as washed clothes need wringing, and also the warme Sunne to drie them againe: so needeth the penitent spirit, sory for sin, and wrung with contrition, the comfortable promises of the warme Sun beames of the Gospell, to drie up his deepe sorrow, and to refresh

fresh the heavinesse and
sadnesse of his soule

5. That as when thou
hast bespotted thy clothes
or else others have be-
sprinkled them, thou yet
doest not cast them away
desperately, but usest the
best means to make them
clean, to use them againe
even so, though thou
through thy owne frailty,
or Satan and the wicked
by temptations have be-
spotted thy profession and
good name; yet despair
not neither utterly cast off
thy profession and care of
a good name, but use good
meanes to recover againe
these things by welldoing.

In

Meditations
in
looking
into a
glasse.

In looking into a glasse,
consider, that as this is a
meanes, for thee to see
thy selfe bodily, so there
is a meanes, even Gods
Word, by which (as in a
glasse) thou maiest behold
thy selfe spirittually.

Secondly, that as with-
out a glasse thou canst not
see thy selfe, no more canst
thou know thy selfe, with-
out Gods Word.

Thirdly, that as a
glasse sheweth a man his
deformities to himselfe,
yet the man which want-
eth eyes, cannot see how
the glasse doth set him
foorth: so, albeit Gods
Word shew to every man

D his

his estate: yet, for want of the eies of the soule (knowledge and divine wisdom) men doe not see their corruptions.

Fourthly, that as there is a *glasse* true or false, and so doth represent the person looking into it, if a true *glasse*, truly; if naughty and false, falsely and corruptly: even so, there is a true *glasse*, Gods Word, shewing us truly our selves; also a false and corrupt *glasse*, which if we doe looke into, it doth deale corruptly with us, not shewing our selves truly unto our selves. Such a *glasse* is
mans

mans corrupt reason, seife conceit, mens opinions, mens praises of us, the precepts of men, the instructions of meere moralists, and civill honest mens practices, & such like: these bee all corrupt and fals glasses, which we must not looke into to see our selves, but into the onely true glasse, the Word of God.

For as a true glasse, first, sheweth thy selfe to thy selfe, as thou art foule or faire without flattery or deceit: so doth Gods Word shew either thy faire graces, or foule vices without partiality.

2. As thou delightest to see thy comely parts,

D 2 and

and so more to grace the;
and as thou doest see thy
spots, and lookest after
the, that thou mayst wash
them off: even so, behold
thy graces in Gods word,
to delight therein, and
seeke to beautifie them
the more, as also thy de-
formities and spots of
sinne, to wash them away.

3. As thou approvest
of a glasse, and delightest
to looke into it, because it
is a true glasse, though it
shew thee thy spots: so
shouldest thou allow of,
and delight in Gods
Word, albeit it discover
unto thee thine iniquities
and sinnes.

After

4. Duty.
In the
Morning
is Prayer.

Alter these meditations, betake thy selfe to a more solemne invocation of God, and prayer; and cast downe thy selfe before the Lord; crave pardon for every sinne: nights pollution, naturall corruption, dayes transgression; desire the spirits illumination, the direction of the Word, the graces of the Spirit, the protection of Angels, the helpe of his holy hand to beare thee up in all thy waies, whatsoever thou pottest thy hand unto in the day following, according to thy vocation and course of thy lawful calling.

D 3 Having

*s. Duty is
to reade
the Scri-
ptures.*

Having thus called up-
on God, take some time
to look into Gods Word
to read some portion of
Scripture. As thou canst
looke into a glasse every
morning; so have a care
to looke into the Law of
God, to see the state of
thy soule; behold what
thou art by nature; what
by grace, what here now
and what thou mayest be
in the life to come.

Also consider of thy
place and standing, thy
course of life and calling:
what thy duty is therein
either to God, or to man:
what charge thou hast
upon thee, whether of a
childe,

childe, a parent, a married person, a ruler of a family, a master, or of a servant, a publike or private person, a pastor, or one of the flocke, a labourer, or trades-man, and so forth, and according to the severall respects, consider of thy duty.

By this glasse of Gods Word, looke into the order of thy family, thy conversation with men, and thy dealings in the world; by it set modestly thy countenance, frame reverently thy gesture, guide thy unruly tongue, set thy hands on worke, and order thy footsteps;

Con-
sideration of
apparell.

and to retorne whatsoe-
ver is amisse.

If thou doest look into
it for thy attire, consider
by this glasse of truth, not
onely how thy raiment
doth become thee; but
also how lawfull to bee
worne, how convenient
for thee in respect of thy
place, degree, age, sexe,
and ability; thereby to
prevent just occasion of
giving offence: and if yet
thou wilt needs excell in
bravery, and goe with the
best for outward gar-
ments; see that thou also
be as ready to imitate the
most holy in heavenly
graces: else thou art but

the

the diuels Ensigne-bearer
lifting up the standard of
pride, to thy owne confu-
sion.

After all these things,
weigh seriously with thy
selfe, before thou goest
forth, 1. What businesse
thou hast abroad.

2. What warrant thou
hast for thy intendments
therein from God and his
Word.

3. How lawfull the pro-
ceeding is, and the act it
selfe in it selfe.

4. How lawfull unto
thee, and what calling
thou hast thereunto.

5. What meanes thou
hast to effect it, what hope

6. Dury.
Godly
conside-
rations
in going
abroad.

of a blessing, what honour may bee thereby to God, what good to others, what profit to thy selfe.

Doe nothing rashly, nor any thing at any time, against *Religion, charity, publike peace, equity, or common honesty*, lest thou sinne against God, against men, and against thine owne soule.

To conclude, consider that thy preparation to thy businesse in thy Christian calling, is a preparation to goe forth unto battell with thy spirituall enemies, and therefore forget not to keep ever within

The Christian
Garrison.

in the *City*, the *new Ierusalem*, the true Church of God, under thy *Generall* Jesus Christ, guided by his *Deputy* his holy Spirit.

Following his *Ensigne*, preaching of his Word, having upon thee the whole *Armour of God*, the *girdle* of veritie, the *breast-plate* of righteousness, the *helmet* of salvation, the *shield* of faith, on thy secte, the *preparation of the Gospel of peace*; in thy hand, or rather in thy heart, the *Sword* of the Spirit, the Word of God: and use all these with fervent prayer.

Attend the *Ensigne* be-
rers,

ers, the true preachers of Gods Word, when they display their Colours, openly and lively teaching the Truth. Keepe within the *Court of Guard*, the fellowship of the faithfull, under the *Castle* of Gods gracious protection.

Being to watch, stand firme in thy holy profession, and abide in thy particular calling. Let the *Captaine* Religion command thee, the *Lieutenant* Soundnesse of judgement in the Truth, lette thee, the *Sergeants* prudence order thee; let thy *Corporall* Apprehension, set thy attention *Sentinell*, whensoever

foever thou shalt heare the
Gentlemen of the Round,
godly discourse, and holy
motions comming, Keepe
the *Watch-word*, *Abba* Fa-
ther, the witnesse of Gods
Spirit, diligently.

If thou shalt perceive
and espie any secret *con-
spirators*, inward corrupti-
ons, outward tentations,
make an *alarme*, let flie
from thy heart spirituall
ejaculations unto Jesus
Christ for aide against
them.

If the *common souldiers*,
corrupt reason, loose af-
fections, and violent pas-
sions, beginne to bee dis-
orderly, and to mutiny,
through

through vaine pleasures,
against *Captaine Religion*,
comtaine presently to
the Generall the Lord Je-
sus, that by his Spirit hee
may suppress them, and
by the power of Consci-
ence keepe them in obe-
dience, lest the terrible
shot of thundering judge-
ments bring an utter de-
struction.

In all assaults fight va-
liantly, resist thy enemies
with courage, and be per-
swaded in the end, of vi-
ctory; howsoever, for thy
bodily life care not; never
yeeld to thine enemies,
but fight it out as a Soul-
dier of Jesus Christ, to the
death,

death, rather than to bee taken and led captive ; for that is worse than a thousand bodily deathes.

Lastly, going forth thus well resolved, let God be before thee ; hide his Commandements within thee ; cleave to the rule of his Word, purpose wholly to doe well, and endeavour it ; take heed of ill entendments.

Avoid ill company, beware of ill counsell ; favour not thy owne corruptions ; seeke not thine owne will, aime principally at Gods glory: and thus going forth in the name of the Lord, be confident
that

7. Duty.
In being
abroad.

that thou doest goe under Gods Protection, and mayest expect a safe returne. For blessed is such a one in his going forth, and blessed shall hee be in his returning in againe.

Meditations in going to meate.

But if before thou goest out, or afterward (when thou wilt) thou shalt receive any bodily nourishment: consider these things, 1. That as thy body stands in need of corporall food, so doth thy soule also of heavenly nourishment.

2. That as hunger maketh meate pleasant, and forceth thee to looke for food, and to receive it thank.

than
hun
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and
Goo
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us d
to d
es, a
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wan
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thin
an a
weal
full
A. sh
chin
go

thankfully: even to a soule
hungering after grace,
maketh the Word plea-
sant, causeth us to seeke it,
and having it, to thanke
God heartily for it.

3. As nothing maketh
us delicate in feeding, or
to desire variety of dis-
hes, and dainty fare: but
queazie stomacks, or a
custome in nice feeding,
want of appetite, or weak-
nesse in digestion: so no-
thing but daintinesse and
an appetite to varietie,
weake spirits, yet withall
full of proud conceits,
fleshly apprehensions, it-
ching cares, want of
good stomacks and hearts
unhum-

unhumbled, doe cause the fine and delicate cooking of Gods Word, and saucing it with the froth of mens wits, to make it fleshly sweet, and pleasant to vaine persons.

4. Consider how thou canst lay aside thy worldly businesies, thy pleasures and profits, to take thy bodily repast either at home or as occasion serves abroad, where thou mayest have it: even so shouldst thou lay aside thy pleasures and profits at times fitting, for to get food for thy soule, either at home or abroad: for as food is necessary for the
body

body ; so is the Word of
God preached, for thy
soule.

5. As thou knowest that
food preserves not life,
without Gods blessing,
and that the least crum
may bereave thee of thy
life, if it goe wrong : and
therefore doest thou pray
to God before : even so,
know also, that hearing,
and preaching of the
Word doth not give, nor
preserve the life of the
soule, except God blesse
the same ; yea the least
mistaking in any maine
point of faith (if God
prevent it not) may cause
thee to erre even unto
death.

death. And therefore before wee come to the Word, let us pray heartily to God for a blessing.

6. As thou wilt not sit downe to receive food but with cleane hands; so come not to Gods Word, or the Lords Table, without a cleane heart: and as thou wilt sit downe, if thou hast a good stomacke, when m^eate is prepared for thee, laying aside thy businesse: so indeed if our hearts be good, when the Lord hath prepared by his Ministers, food for us, we will, as wee ought, lay aside worldly businesses, to heare words of instruction,

tion, for our strength
and edification.

If thou be at any time
bidden to a Feast, sitting
downe, let the *house* in
which thou art, put thee
in remembrance of Gods
Church: the *Master of the
house*, of Christ Iesus the
Head of his Church, and
Lord of the Feast: the *ta-
ble*, of the Lords Table:
thy *sitting downe*, the spiri-
tuall rest at the heavenly
banquet: let the *faire lin-
nen*, put thee in minde of
puritie: the *furnishing of
the Table*, the variety with
plenty of all things, of the
things prepared for us by
Christ. Let the *cleanly and
decent*

Meditati-
ons being
set at the
table.

decent service, put thee in minde of the pure worship of God; the *wholesome food*, of sound Doctrine; the *orderly placing of dishes*, of the orderly administration of holy things. The *servitors*, let them remember thee of Gods Ministers; the *bread*, of the Word of God, and Christs body in the Sacrament; the *drinke* and wine, of the water of life and blood of Christ; the *milke*, of the principles of Religion and catechizing; *strong meate*, of harder points of Doctrine; *salt*, of the Ministry of the Word; *sauce*, of afflictions mingled

mingled with Gods Mercies, to make them taste the better. The *cunning carving*, and cutting up of that which is before thee, of the right dividing of Gods Word; the *reaching of it being cut*, of the giving to every man his part and portion; thy *hand*, of thy faith; thy *showing* in thy mouth, or thy meditation in heart; thy *digestion*, of thy true receiving of the word. Then remember by thy company, the Communion of Saints; by their *talks together*, the holy conference; by any using *idle speech*, the nature of vaine and jangling

jangling spirits; and by
their grave and *sober speaking*, the wisdom of their
words, which are wise in
heart. By the *unsifted*, (as
my bee) consider of the
sweet melody, in concord
of loving hearts, living in
unity; and of the joys in
heaven, and mirth unspeak-
able: by the *cheering* of
the heart with meat and
drinke, causing thee to be
merry, weigh the sweet
comforts of the Word
freshing thy soule, making
thee glad in the peace of
good Conscience, which
is a continuall feast. When
thou offerest of that thou
hast unto any, let it put thee

in minde of the communicating of thy Graces, and gifts of heavenly things unto others. When thou receivest willingly with thankes ~~what~~ *other* offer to thee, thinke how willingly and thankfully thou should'st receive the food and meanes of salvation from other, when any shall offer the same unto thee.

Being at length well refreshed and ready to arise, thinke what a blessing of God it is to have food to refresh the body; and so in like manner to have meanes of instruction to thy soule. Let him that giveth thankes, praying
E for

Being refreshed
and ready
to arise
from the
table.

for a blessing, and thy expecting and staying for the same, call to thy remembrance, how the Minister giveth thanks, and puts a blessing upon thy hearing and receiving of the Word, which thou art to expect and stay for, if thou wilt be blessed.

To conclude this, as thou feelest strength of body, by taking corporall food: so labour to feele strength of Grace, by receiving the food of the soule.

And as thou perceivest that the body will famish, without daily nourishing of it; so the soule will famish,

ish, if it have no spiritu-
all nourishment.

And as thou canst finde
in thy heart to bee at cost
for the bodily food, and
canst labour and goe farre
for it: so, such a love and
hunger shouldest thou
have for the foode of the
soule, that thou shouldest
willingly bee at cost for it,
to labour for it, to seeke it
as silver, and to search for
it as treasure; that thou
mayest come to the feare
of the Lord, and finde the
knowledge of God.

Lady. *Alas my heart
is heavie, my soule is perplex-
ed within me; Ob how wan-
ting hitherto have I beene of*

these Duties, and ignorant of
these Meditations. I confesse
I have risen without any re-
verent remembrance of God,
a few prayers, perhaps, I have
made, more in sound of
words, than with sighes and
groanes from an earnest af-
fection of the heart. But now
have I better understood how
every Morning, I am to de-
mean my selfe, the Lord
give mee grace, what now I
know, and thou (good man of
God) hast so largely instruc-
ted mee in, hereafter never
to neglect.

John. Comfort thy selfe
(my bowels) thou hast a
large portion in the Lords
inheritance: I wish chiefe-
ly,

ly, that thou mayest prosper, as well as thy foule prospereth: thy beginnings in goodnesse; thy desire to encrease in Grace, and thy faithfull endeavour to attaine thereunto, by Gods blessing, shall bring thee to perfection, and to thy desired wish in the end.

Lady. Thou hast spoken (I thanke thee) comfortably unto thy servant: but if I have now obtained grace and favour of thee, and that I bee acceptable in thine eyes, before thou proceedest any further, I beseech thee to frame me a forme of prayer for every morning, as may fitly

agree with my former Meditations.

John. (Faithfull daughter of *Abraham*) I very willingly condescend to this thy holy desire, if therefore it please thee, in this or the like manner, thou mayest frame thy Praier.

**A Praier for the
Morning.**

Blessed bee thy Name
(most gracious Father,
and Lord of Life) for that
thou hast of thy goodnesse
and mercy thus preserved
me this present night past;
and hast awakened me, raised
me up, given unto me com-
fortable Meditations, and a
most

most sweete taste of thy heavenly graces; Oh my Father, my Father, how is my spirit delighted with these celesti-
all joyes! Afford me still, I humbly beseech thee, the like measure of thy mercy daily, that I may ever feele these comforts, and never cease to praise thy goodnesse.

Indeed (O Lord) I freely confesse unto thee, that I have lien in the bed of my corruptions, and slept in the darke ignorance of my mind, and therein tooke such delight, as if thou haddest not sent out the sweete beames of the Light of Truth, and called mee up by thy faithfull Teachers, I had yet remai-

ned in the night of misdeeds,
and perished in my sinnes.

Sythen therefore (O Lord)
thou hast thus brought mee
from darkenesse to light, and
opened mine eyes to see that
which before I could not dis-
cerne; cause me now, I be-
seech thee, to shake off all
fleshy drouzinesse, that in so
broad a Sun-shine of the Gos-
pell, I may not, as carelesse
of spirituall thirst, slothful-
ly lie downe againe in the
sinfull corruptions of mine
owne heart: but so partake
of the first Resurrection in
the state of Grace, as I may
enjoy the blessing of the se-
cond in the Kingdome of
Glory.

I doe acknowledge to thee,
how without thee, I am (O
Lord) very miserable, poore
and naked, so as I am asha-
med to come before thee; but
in mercy doe thou pittie me,
and clothe me with that faire
Raiment of Christ his righ-
teousnesse, that I may be bold
to draw neere to the Throne
of Grace; this best robe by
the Spirit put upon me, and
give me the band of faith to
apply the same unto me, that
I may thereby bee preserved
from the heat of thy wrath,
and escape eternall destru-
ction.

Give mee grace (good
Lord) to beautifie my holy
Profession with ornaments of

E 5 Grace,

Grace, good words, and good
workes; let me never want
the white linnen of inward
sincerity, nor the outward
garment of Christian be-
neſty, that I may be welcome
to the company of thy Saints,
the onely comely creatures,
whom thou (O Lord) haſt
waſhed and made cleane.

Waſh mee (O Lord) and
make mee cleane: for I con-
feſſe my ſelfe polluted with
manifold ſins; and that they
ſtick ſo hard, & cleave ſo faſt
unto me, that I cannot be
delivered nor clenſed, except
thou (my God) by thy merci-
full hand, the worke of thy
Spirit, doeſt riſe me in the
precious blood of thy Chriſt.

Surely,

Surely, if it were not for
the hope which I have of thy
gracious favour, I should ve-
rily despaire of my salvation.
For when by the glasse of thy
Word, I see my selfe so un-
cleane, my corruptions also
to bee so many, and withall,
feele them so strong in mee,
I cannot but mourne with
teares, and lament with hea-
vineesse of heart, my present
estate deserving death, and
justly causing mee to feare
rather damnation, then to
have any hope at all of salva-
tion.

But there is mercy with
thee, (O thou blessed God of
mercy) to which I now ap-
peale, humbly craving at thy
hands

hands the full pardon of all my sinnes; behold (deare Father) the merits of my Redeemer, the price which he hath paid to satisfie thy justice, that so of thy goodness, thou maiest bee well pleased with mee, that my prayers may bee granted, and my requests, which I now put up unto thee, may graciously bee heard of thee.

It is thy will (O Lord) that every one should have a calling to walke in, and that wee should performe such duties diligently as doe belong thereunto; now (Lord for thy mercy sake) as thou hast given mee a calling, and desire to performe the charge laid upon

upon me thereby; so, I doe earnestly beseech thee, to helpe, guide, aide and strengthen mee therein; put upon mee that whole furniture of thine, for my spiritnall warfare, that I may be armed at all assaies, to resist, and also to prevaile against all my ghostly enemies.

O Lord, thou knowest well how manifold the tentations bee, which do follow all those that desire to live in, and by their callings religiously, and honestly. Thou dost also know, how I desire like a true Israelite, to walke before thee in godly simplicity, and towards the world without fraud or guile peaceably; but
Satan

Satan is so powerfull and
often in his tentations, the
World so full of decci-
full allurements, and my
heart so weak, and un-
ble to resist, that (unlesse
thou by thy Spirit dost aide
me, by thy power defend mee,
by thy Word instruct mee,
and by thy grace preuent
me) I shall undoubtedly ge-
astray from my intended
purpose of wel doing.

O my God, helpe me, helpe
me therefore of thy goodnesse
(O my God.) In all my iust
proceedings protect mee:
make my good purposes prof-
perous, if it bee thy will, I
heartily pray thee. Bend my
minde ever to thy good plea-
sure

sure and will, that I incline
not unto wickednesse, by ill
company, ill counsell, ill ex-
amples of others, though for
a time they flourish by ill
meanes.

Make mee (O Lord) to
delight more in thy favour
and love, then in the gaine of
all earthly goods. Possesse so
my heart with uprightnesse,
and true intendment of just
dealing, and peaceable wal-
king towards all, in all my
courses, that I may boldly
come to thee, and make thee
(my God) the Iudge of all
my actions.

Goe out, Lord, before me,
and let mine eyes bee: his day,
as at all times, ever upon
thee,

thee, that so before I speake,
I may consult with thee; be-
fore I doe any thing, I may be
advised by thee; that so in
going out, and continuing a-
broad, thy care may bee over
mee, thy provident hand may
helpe me; thy mercy also may
cover mee, that so, I may by
thee returne home in good
peace and safety, through Je-
sus Christ, our Lord and
only Saviour, in whose name
I further call upon thee, for
my selfe, and for the whole
Church, and every member
of the same, in that holy
forme of prayer which he
taught his blessed Apostles,
saying, Our Father which
art in heaven, &c.

Lady.

Lady. For this (thou blessed servant of God) I most humbly thanke thee; now if it please thee, proceed on to the second point, how I may carry my selfe abroad on the day time.

John. Hold thy selfe (good Lady) to this mornings worke constantly; then goe forth in Gods name, feare not, neither bee faint-hearted: for the Lord is with thee, observing these things.

Walke as a Saint among men, striving daily to perfection: let them as apparantly see thee to bee come out of Satans house of bondage (spiritually

Directions
for the day
time.

rually, as they can be-
hold thee out of thine
owne house bodily.

Live in the light of
Gods Word, with respect
unto all and every one of
Gods Commandements,
as thou doest walke with
thy body, and sight of
thy eyes in the shine of
the Sunne.

Behold and looke up of-
ten to the *Heavens*, as thy
eternall mansion; consider
of the *earth*, as but the
place of thy pilgrimage,
not any continuing ha-
bitation. Thinke daily of
thy removeall, prepare
for a better home. Pro-
vide for thy selfe with
God;

God; thereupon often
set thy minde: but upon
this world, vaine and fa-
ding away, no more then
needs must: knowing
this, that *bee, which is least
intangled in mundane af-
faires, is most fit for God, and
can with the greatest ease
bid farewell to this world.*

Make all the *day-time*
the manifestation of thy
graces; *thy calling*, the
circuit of thy walking;
thy just dealing with men,
the true triall of thy faith
towards God: thy *pain-
full labour* in thy vocation,
the ordinarie meanes of
thy maintenance; bee
never either idle or ill
exerci-

How to
behave
our selves
in conver-
sing with
others.

exercised.

In thy conversing with men, doe as thou wouldest bee done unto; buy and sell in truth and equity; moderate by mercy, what thou mayest have by law in extremity. Seeke not gaine unlawfully; neither yet thine owne in extremity, which may undoe thy brother.

Make no unjust prey upon thy poore neighbours necessity: neither seeke advantage upon meere mistakings in word or deed. Hee that trusteth thee, faile him not; frustrate not a friends hopefull expectation of thy

thy goodnesse. Secrecies
in friendship reveale not,
no though the party be-
come afterwards thy
deadly enemy.

Bee not hasty to pro-
mise, but thy word being
past, keepe it faithfully:
deale warily, and yet live
innocently. In company
with persons unknowne,
have a wise respect to thy
words and behaviour:
and bee religiously suspi-
cious: feare the worse
till thou know more; as
thou shalt finde men wor-
thy thy love, so afford it
them, and therein pro-
ceed by degrees, and a-
bide constant. Love one-
ly

ly for vertues sake, and then forsake not a friend so chosen, because of humane frailties.

Intermeddle not uncalled, in other mens matters; be no busie body, to speake or doe without the compasse of thy vocation. If thou bee entreated to interpose thy selfe betweene parties, let thy words and advice tend to peace, and judge without partiality; bee alike just therein to friend, and foe.

To conclude, so live in the view of all, as none may justly condemne thee, though some maliciously

ly slander thee: so also as
all good men may be-
hold thee in thy journey
towards heaven, and as
Gods Steward in thy
course, ready at every
houre to give up thine
accounte to the Lord,
with a chearfull heart.

Lady. Amen, Amen,
I beseech thee good God of
Israel. For if every man
would thus be have himselfe
abroad, then would fraud
and falshood be sent packing;
oppression would bee suppres-
sed; cruelty would be turned
into Christian compassion,
and friendly courtesies; bi-
ting usury, into workes of
mercy; unjust gaine by
perjury,

The good
which
cometh
by mens
just and
faithfull
dealing.

perjury, bribery, robbery,
and simony, into just dea-
ling, equity and piety. We
should then beare no more of
hard heartednesse, extortion,
malicious revenging, nor of
the extremity of justice, nor
of the mischeifes of injustice:
for all misse-deeds would
bee turned into almes-
deeds, and duties of love, by
which peace is preserved, and
charity practised. And so,
though wee were abroad, wee
should neither offend, nor ea-
sily bee offended; and when
wee bee returned home, wee
might then sit downe with
joy to meditate upon Gods
mercies, to sing praises to
his Name, to confesse of the
best

best things, and so beshinke
our selves in the evening, bow
with joy, and comfort, to pre-
pare our selves to our nights
rest; in which point also I
desire to bee instructed. For
having learned my mor-
nings meditations, and the
duties thereof, also how to
carry my selfe abroad on the
day, I would be glad (my Fa-
ther) to know how to behave
my selfe returning home, sit-
ting in the house, and go-
ing to my rest at seasonable
houres,

John. (gracious Lady) I
perceive thou art loth
to breake off, before thou
hast perfected the worke:
it is my joy to goe on
F with

Directi-
ons for
the Eve-
ning.

with- thee, being sure
that- thou doest willing-
ly turne every good pre-
cept into a conscionable
practice. When there-
fore thou doest returne
home :

Meditati-
ons in re-
turning
home.

First, give thy selfe to
meditation upon these
things, 1. That as the *end*
of the day cuts off thy
worldly busines abroad,
and causeth thee to re-
turne home ; even so the
worlds end shall cut off all
earthly busineses, and
bring us to our everlast-
ing home.

2. That as *the setting of*
the Sunne, and the clea-
nesse of the night cover-
ring

ring
that
our
so,
God
the
nesse
posse
follo
ety,
good
3.
long
broad
doest
taine
even
comm
thalt
heere
retur

ring us, doth make us, that wee cannot follow our callings abroad; even so, by the declining of Gods grace, the losse of the light of truth, blinde-nesse and darke errorr possessing us, wee cannot follow the workes of piety, nor doe the duties of good Christians.

3. That as after thy long *travell and absence abroad from home*, yet thou doest returne to thy certaine habitation againe; even so, there is a time comming, when thou shalt, (though thou hast heere staied very long) returne to thy home, thy

F 2 everla-

everlasting mansion.

4. That as thy house, being faire and pleasant, they also which live in it, lovely, peaceable, and joyfull at thy comming, would much rejoyce thy heart to enter in, and to sit downe with them, having sustained much trouble abroad; even so will it bee great joy of heart to us, after this miserable life ended, to enter into heaven, into that pleasant Paradise, and to sit downe among and with that lovely, peaceable, and joyfull company of elect men and Angels, to whom wee shall be

be welcome.

And on the contrary, as a man having had many pleasures, great honours, with all contentment abroad; should yet returne home, to a filthy house, to a people in it most disorderly; and nothing among them but wickednesse; and the punishments thereof, woes, miseries, and much lamentations; as such a man, I say, would bee exceedingly cast downe, to thinke that hee must goe to such a home; for it would bee as bitter to him even as death, to enter in; even so will it bee

to all such as here live in this world full of honour, pleasures and riches, with all fleshly and carnall contentment, when they must needs goe to their home, even hell, the harbour for all those that live and die irrepentantly, there to bee tormented with the Devils and his angels for ever.

Another
duty be-
ing set
downe.

Secondly, being entred into thy house, and set downe; first, call to remembrance what God hath done for thee; what mercies he hath shewed; what benefits bestowed; what friends raised; and what comforts affor-
ded

ded thee, either for body or soule; on the other side, what evils prevented, what dangers avoided, and how graciously for the whole time thou hast bin preserved; that so thereafter the Lord (the Author of all this good) may be for the same most worthily magnified.

Consider for thy part what thou hast done; what duties performed, to see the continuance of grace; what duties omitted, and sinnes committed, to behold thy imperfections, and decay in goodnesse, except thou repent.

F 4 *Third*

A third
Duty at
night

Thirdly, after the things, take Gods Book into thy hand, reade it for thy selfe, & others, if thou hast a family, and conclude with Praier, and a Psalm of praises unto the Lord. When the candle is lighted, meditate upon the same, as it is brought for thee to reade by, thus:

1. That as thou canst not reade without light; no more canst thou understand, without the illumination of Gods Spirit.

2. As the *light of the candle*, being in our eye but a little light; yet giveth a great light to the whole house: even so doth

doth that heavenly enlightening of G O D, though it seeme never so little to worldly wisdom, yet doth it greatly enlighten us. 3. As while the *candle* is light, we can reade, and it being out, wee cannot see: no more can we see heavenly things, if once the light of Gods Spirit bee taken from us. So, likewise being at, or seeing the fire, we thinke upō the Word, that it is as fire. As the heate of the fire thaweth that which is frozen, and expels cold: so the heate of Gods Word melteth frozen
 F 5 hearts,

hearts, and expelleth out of us coldnesse in profession: as it doth comfort us going to rest; so doth the Word, going out of the world: as it trieth metals, and melteth them; so the Word doth men: as it divideth things, sending that which is light upward, & leaves that which is hea-
vie on the earth; so the Word divideth people, sending some upward to GOD, and leaving some below for Hell: as fire softeneth iron; so doth the Word the iron hearts of some men. Fire giveth light; so
doth

doth the Word understanding: fire maketh hot; so doth the Word make men zealous: fire burning, cannot bee kept in; no more can the Word, if it once inflame the heart: fire is ever consuming combustible matter; so is the Word ever consuming our corruptions: fire is piercing; so is the Word: it is of a purging nature; and so is the Word, Psal. 119.9.

Fourthly, in going to thy rest, thinke upon the end of this earthly toilesomnesse, in the eternall rest: in putting off thy clothes, thinke thou shalt at length be

4 Duty.
Meditations in going to rest.

be unclothed, and as thou art naked in a shirt, so shalt thou bee naked in a sheet. Thinke also, as thou arisest naked in the morning, and so returnest to thy bed naked in the evening; even so camest thou naked into the world, and so naked shalt thou returne againe.

5. Meditations in lying downe.

Fifthly, in *lying downe* in thy bed, consider thy *bed* as thy grave; thy *lying downe*, the laying of thy body in the place of the dead; the *covering*, the earthly molds upon thee; the *closing of thine eyes*, the representation of death; the *sleep* possessing thee, *deaths*

deaths leyzing upon thee; the impossibility to prevent sleepe ever, the inevitableness of death; the *ringing* of the bell, the sound of the last Trumpet. Thinke by thy companion in bed, of the dead with thee in the grave; and that two may be together, the one received, the other refused.

Consider how, as a *flea* in the bed may bite thee, so the wormes in grave shall eate thee; as *sleepe* taketh away all care of the world from thee, so shall death in like manner set thee free from the same. And as thou doest not
feare

feare to sleepe, because thou art in hope to awake againe; so bee not afraid to die, for that thou shalt arise afterwards to life eternall.

Lastly, as thou knowest thou hast a soule awaking, though thy body be sleeping: so know, that albeit thy body lie a while asleepe in the grave, yet thy soule even then liveth and partaketh of joy: let this bee for thy comfort.

Thus by these thy heavenly meditations, thy last thoughts being so fixed upon God and good things, before thou doest

doest fall asleepe, they will cause thee to lift up thine eies to the Lord, to entreate him to take protection of thee: for hee neither slumbreth nor sleepeth, which keepeth Israel.

These will prevent vaine dreames, idle fantasies, and prepare thy soule to better cogitatione. Yea, thus graciously exercised, albeit thou doest lie downe to rise againe in the morning; yet wilt thou so rest secure, and lie downe without feare, as one assured of life, though thou behold this light no more with bodily

dily eyes, untill the day of Judgement.

It is ever therefore best to have thy mind full of godly Meditations, in betaking thy selfe to rest; and it shall not bee amisse so to lie downe, as thinking no more to rise till the last day: the preparation to death, doth not any whit sooner hasten it, but maketh it more comfortable when it doth come.

Lady. Blessed is that man, that thus meditateth of his mortality: happy is he, surely, that thus prepareth to his rest: undoubtedly hee shall finde the sweet fruits thereof in the end.

But

But having thus been instructed of thee (thou man of God) I now desire to heare some godly directions, how to meditate in the night season, if haply I doe awake; except it first please thee to set me down a forme of prayer for the Evening, before I goe to rest, as thou didest for the Morning, when I should get up.

Iohn. It is, indeed (Lady) as necessary to praise God, and to pray unto him in the evening, as in the morning; and therefore hast thou well done to put me in minde hereof. In the name therefore, and mediation of Christ Jesus,

Jelus, thus, or in some
such like manner, mayest
thou make thy Praiers
unto the Almighty.

A Praier for the Evening.

Honour and praise be
given to thee (most be-
ly Father, my most grac-
ous Lord, and strong Pro-
tector) which hast of thy great
goodnesse this day, both led
mee forth saf-ly, and now
brought mee home in peace.
This hath bene thy mercy
wholly, of which I have abun-
dantly tasted; blessed be
thy Name therefore for ever
and for ever.

I confesse to thy praise
and glory, O God, that by
thy

thy light I have walked; by
thy power I have beene pre-
served; by thy grace preven-
ted from sins which I might
have run into; from perils
which I might have fallen
into; and by thy Spirit have
I been directed in that, which
hath been comfortable unto
mee, and wherein I have
cause to rejoyce.

Albeit I doe acknowledge,
that in my best actions I
have shewed much humane
frailty, and not a little offen-
ded thy divine Majesty, in
thoughts, in words, and in
deeds; which yet, of thy great
mercy, thou hast passed by,
and not laid unto my
charge, as thou mightest
justly

justly have done.

Now (O Lord) I beseech thee, so be still gracious unto mee, for Iesus Christ his sake, and continue thy favorable countenance, and be ever with me; as heretofore, and this day past, so also the rest of my life, and this present night now come upon me.

Unclothe me, I pray thee, of my old rayment of unrighteousnesse, and make me to throw away all my uncleane ragges of filthy corruptions, that I may goe in the whitenesse of sincerity and holinesse unto my eternal rest.

In the meane space, give mee the candle-light of the truth,

truth, to shine unto me in
this darke world, and make
thy Word as a fire to heate
and enflame my affections
with the love of thee (O
God) and of all goodnesse,
that I may see the way, and
goe with a warme zeale of
thy Spirit, unto my grave.

And seeing I came na-
ked into the world, and so
must lie downe naked, bring-
ing nothing, neither carry-
ing away any thing; Oh
blesse me from covetousnesse,
and greedy cares of this fa-
ding world; If I have but to
live, let mee bee therewith
contented.

Put away from mee the
feare of death, seeing it is but

as

as a sleep, and cannot deprive me of life. Yea, sithen I am mortall, make mee willing to goe unto my rest, that I may cease to sinne, and be freed from the manifold tentations, and troubles which accompany us heere, that although my body lie in the grave asleepe, my soule may ascend unto my blessed Saviour, with whom I desire to be.

Sanctifie unto mee my rest, keepe my minde in heavenly meditations, from uncleane, unquiet and foolish dremes: and so refresh me by the quiet benefit of sweet sleepe, that I may arise more chearfully and comfortably

in

in the morning, to the labors
of my particular Calling.

While I doe sleepe, watch,
I beseech thee, over me; cause
thy ho'y Angels to pitch
their tents about me, that so
I may rest, and also arise in
safety, and :h rby be moved
to laud and praise thee, still
renewing my thanks, as thou
doest renew thy mercies dai-
ly. And now (Lord) going to
my bed, I commend my selfe,
my soule and body into the
hands of thy fatherly prote-
ction; for thou art awake,
when I sleepe, and thou onely
art able to preserve mee. If it
so please thee now this night
to take my life from me, and
to remoove mee out of this
vale

vale of misery; thus doe (O Lord) I humbly beseech thee of thy great mercy, pardon me all my sins, and manifold transgressions, my negligences, and ignorances, the evils I have committed, and duties which I have omitted in any measure, or manner, any way displeasing to thy divine Majesty, and that for the death and passion, the righteousness, the merits and intercession of Iesus Christ thy Sonne, and our onely blessed Saviour; And for his sake, O my God, take up my poore soule into thy heavenly habitation, there to rest, untill I come wholly body and soule unto thee, in that great day

of

of the Resurrection.

But if it yet please thee,
 still further to prolong my
 life; then I heartily pray thee
 (good God) of thy tender
 mercies herein to heare mee;
 that as daies be added to the
 time of my corporall life, so
 graces may be encreased for
 the comfort of my spiritual
 life, that as I grow in yeeres,
 so may I also grow and be
 fruitfull in good workes, en-
 creasing in goodnesse, to thy
 praise, my better prepared-
 nesse to death, and to my
 eternall comfort at the last
 day, the time of my per-
 fect redemption, through Je-
 sus Christ our Lord: to
 whom with thee, and the

G

blessed

bleſſed Spirit, bee given all honour, glory and praiſe of me and of all thy people, as is moſt due for all thy loving mercies, paſt and preſent, for the future hope of eternall bliſſe, this night and for evermore, Amen.

La. Humble thanks I give thee (my Spiritual Father:) now if it pleaſe thee, proceed to the next point, and ſhew unto me, what Meditations I ſhould have in the night ſeaſon, if it happen that I doe awake.

Thon. Let it firſt, put thee in mind of awaking from ſinne, as thou haſt awaked from ſleepe, that thou periſh not by death.

2. Thinke

Meditations upon
our awaking in
the night.

2. Thinke also how God can make men which are dead in the grave, to live againe, as easily, as hee hath made thee to awake out of thy naturall sleepe in thy bed.

3. By thy sudden awaking, to consider how suddenly thou maiest be raised up and summoned to Judgement.

Secondly, by the *darknes* of the night, *first*, thinke of the spirituall darknesse, in which natural men sinfully and desperately doe sleepe, to pray that God would open their eies, to see the wonders of his law.

Of dark-
nesse.

Then of the *utter dark-*
G 2 *nesse.*

nesse, into which all such impenitent sleepers shall bee cast, to move thee to mourne for them alive, that they may not be damned when they be dead.

Further, by this darknesse so comfortlesse, behold also their comfortlesse estate; for as they cannot, which are in darknes, see either themselves, or others, or their way, or house or friends, or enemies: no more can men in spirituall darknesse, know themselves, nor the Church of God, nor discern the godly from the ungodly, nor the way of life, from the way of death: nor
foresee

foresee perils, or the pit prepared for them, no more than men which remaine in darknesse, can see to avoide the dangers which they may fall into, untill the light do againe shine upon them.

Thirdly, (if thou canst) cal thy *dreames* to remembrance, by their *vanity*, judge of thy levity; by their *uncleannesse*, thy filthinesse; by their *idlenesse*, thy foolishnesse; by the *fury* in them, thy madnes; by their much *uncertainty*, thy wavering and inconstancy; the delight in their *deceits*, thy easinesse to bee led by delusions,

Of
Dreames.

the fearefulnesse in them, thy timorous heart, the seldome thoughts of godnesse, thy much delight in wickednes, and little care of godlinesse.

Fourthly, in the silent night upon thy bed, it is good to fall into an examination of thine owne hart: it is the time freest from disturbance, in respect of outward impediments; thou maiest have with thy soule free and peaceable conference. By a true and serious search, thou maiest find out thy selfe, and so bee better knowne to thy selfe, and the more thou art acquainted with thy

thy owne corruption, the more wilt thou bewaile thy wants, and seeke after the grace of Sanctification.

Fifthly, in thine inclination to sleepe againe, note thereby how a man may awake from sinne, through Gods mercy, and yet be ready to sleepe againe in sinne, by his owne infirmity.

Sixtly, before thou sleepe againe, commend thy selfe in some short praier to God, according to the former meditations, and so sleepe for refreshmēt, taking so much as may suffice nature, for

more strength of labour, but not to satisfie the flesh to grow thereby lazy and lustfull.

Lady. *Ob what conceited Laddiceans are we! wee, out of an ordinary profession in any measure above our brethren, hold our selves full of devotion; wee judge our selves goodly Christians, rich in graces, flowing in goodnesse, lacking little to perfection; but alas, now I see by the neglect of these things, that we are wretched and miserable, and poore, and blinde, and naked: and I confesse that the Lord hath cause to rebuke and chasten us, except wee speedily grow*
more

more zealous and amend.

John. Indeed (*Lady*) men are too wickedly carelesse of a holy conversation, and of keeping a good conscience towards God and man. Men seeme to hate so very much popish superstition, as they neglect altogether Christian Devotion; it is judged enough to be no Papist, though otherwise a man bee little better then a very Atheist in all his courses.

Lady. Right so (*my father*) such as see it may lament it, but not remedy it; I pray for better unto him that can reforme it. But lea-

ving this, proceed on, I beseech thee, with mee, as thou hast begun, and come to the last particular, how I may make my selfe ready for the sanctifying of the Sabbath.

Iohn. I perceive that thy heart thirsteth after grace, the Lord more and more perfect the same so happily begun in thee.

Directions
for a pre-
paration
to the Sab-
bath.

First, then, besides these things before mentioned, carefully have in remembrance every day in the weeke, the Lords day, to keep it holy when it cometh; therefore foresee thy businesse, neglect no ordinary labour, order thy worldly affaires so, as
that

that day bee set apart for the speciall and publike worship of God, that so thy Devotion bee not hindered, nor the day profaned: *hee hath utterly lost the power of Religion, that is carelesse of the Lords days sanctification.*

Secondly, in the end of the Weeke, judge by this holy course of thy growth in religion, of the death of sin, the strength of grace, of thy contempt of the world, and of thy desire to bee with Christ: for by a constant course in this daily exercise, thou shalt see these things more and more to encrease upon thee,

thee, if indeed, this worke for every weeke, without formall and customary service, in a holy and conscionable respect of thy duty, bee religiously and constantly performed.

Thirdly, consider how thou hast passed over so many daies, the allotted time for worldly labours, and so hast brought the Weeke to an end, that so thou maiest meditate of the shortening of thy daies, and drawing nearer unto judgement.

Also how thou hast ended daies and weekes; so shouldest thou end thy sinnes; And as times re-
new

new upon thee, and yeers
increase, so shouldest
thou be daily renewed in
minde, and bee encreased
in goodnesse; that so the
longer thou doest live,
the better thou maist be;
more holy to God, more
upright to men, more
spirituall, lesse worldly,
more desirous of immor-
tality, lesse regarding va-
nity; so living, as thereby
leaving a blessed name to
posterity; so dying, as
thou maiest enjoy a bet-
ter life in eternity.

Fourthly, with the rest
of thy former daily devo-
tions, and every nights
exercise and godly Me-
ditation,

dition, going to bed, adde to this night these two considerations, to wit, that the end of the week, is as the end of the world, and that the seventh day following, is as the eternall Lords day, when all the Elect of God shall be assembled to worship him in Heaven for ever and ever.

Lady. Reverend Sir, although thus be ended the duties and meditations for the sixe daies in the weeke, yet is not this Worke for every Weeke fully finished. One thing remaineth, of which, though many have spoken, I beseech thee say something, and

and set downe in a few words
how I may behaue my selfe
upon this day of rest, to san-
ctifie it, and to keepe it holy
unto the Lord.

Iohn. Honoured Lady,
and faithfull in the Lord,
thy desire is good, and I
cannot but condescend to
thy request, to make up
this little Worke, yet a
most holy labour to him
that practiseth it. Con-
cerning this, which thou
desirest, thou art to know
three things; *first*, what
to doe, before thou goest
to the assembly: *then* how
to demean thy selfe there:
and *thirdly*, how to be-
haue thy selfe afterward.

Lady.

3. Things
to bee
knowne
for the
keeping
of the
Lords day
holy.

*Lady. What am I to doe,
I beseech thee, in the mor-
ning?*

John. Thou art not on-
ly now to performe thy e-
very day mornings devo-
tion, but thou must make
a speciall preparation for
this day.

What to
doe upon
the Lords
Day in
the mor-
ning.

First, awake early, and
arise betimes as thy age
and health wil suffer thee:
the sooner up, the more
ready for holy exercises,
and longer time for them:
*It is meet thou shouldest as-
soone rise for the Lords ser-
vice to thy soules safety, as in
betwixt the day for thy selfe, or
earthly master, to get main-
tenance for the body.*

Secondly,

Secondly, being thus risen and ready, bee earnest and ardent in praier, and therein, *first*, for thy Pastor and Teacher, that God would enlarge his gifts upon him, that hee would give him utterance & liberty of speech, that he might speake lively and powerfully, that the Spirit might worke both in him, and by him effectually; that so he himselfe might be a Preacher in word and works, a lively pattern of his doctrine in a holy life and conversation: *Then* for thy selfe, and the rest of the hearts, that thou and they together

ther might have prepared hearts, as good ground for the Lords seede, to bring forth fruit plentifully for the Lords harvest, both for your Ministers encouragement, and your owne comfort.

After this, reade some portion of Scripture, with the text to be handled, (if hee goe on with a Scripture) calling to minde what he hath spoken, and where he left, that so you may prepare your selves better to that which remaineth: and so with some sweete Psalm of comfort praise God.

Thirdly, and lastly, af-
ter

Psal. 74.
& 91.
& 95.

ter all these things, speedily dispatch all businesse of absolute necessity, avoide whatsoever is superfluous, leave as few as possibly may be at home, make haste to the assembly, and thinke whither thou art going, looking to thy feet before thou enter into the house of the Lord, and be more ready to heare, then to offer the sacrifice of fooles.

Lady. Oh Lord God, how unpreparedly come most into Gods house! We do usually rush into the holy assembly, without doing any of these duties. Some from worldly businesse, our mindes being

Of mens unpreparednesse to Gods house.

A great company of bad commers to Church

being stuffed with cares of this life, which choke the seed of Gods Word: Some out of the Alehouse, with red faces, bidding defiance to all sober spirits: Some hardly gotten from their beds, having not shaken off their idlenesse, and perhaps their wantones: Some spend all the time before they goe, in dressing and attiring themselves, that they may come to see, and to bee seene, into the congregation, as the diuels Ensigne-bearers of vanity and pride: Some come with covetousnesse, as Judas: Some with hypocrisie, as Ananias: Some with envy, as the Pharises: Some with prophane.

phanenesse and mocking spirits, like the Iewes: Some to cavill and catch advantage, as certaine did in Jeremies daies: Some come for company, as good fellowes, not of conscience: Some on-ly of a fashion, and of a custome taken up upon a kinde of Religio, but neither knowing why, nor wherefore, nor ever learning any thing for their reformation: Some come for feare of man, but not of God; most that come, come as the people did to Ezechiel, to heare, but very few to doe; because, indeed, they come not thus in a conscionable preparation. But I have been too long in this sorrow-

How to
carry our
selves in
the open
Congre-
gation.

sorrowfull complaints: shew me, I pray thee, what I am to do, in the open congregation.

1oh. First, be thou respec-
tive of Gods presence,
and the presence of his
holy Angels.

2. Shew a reverent be-
haviour in thine eies,
countenance and gesture
of thy whole body, whe-
ther it bee standing, sit-
ting, or kneeling.

3. Wholly addiect thy
selfe to attentive hearing,
joyning with the Minister
and the rest of the Con-
gregation in all the pub-
lique exercises, as in the
Preaching of the Word,
in Administration of the
Sacra-

Sacraments, in distributing to the poore in their necessities, in praier, and singing of Psalmes unto God.

4. Avoid all wandring thoughts, idle gazing, drowsie sleeping, superstitious praying there alone; also private reading, and whatsoever may shew either neglect or contempt of the publique Administration of holy things.

5. Continue constant with the congregation, abide to the end, and conclude with the rest, depart with a heart lifted up unto God, for such heavenly

Why to
depart re-
verently
out of the
Assembly

venly meanes of salvari-
on: and so goe forth with
a reverent and a holy be-
haviour in respect of God,
of his Angels, of Gods
Ministers, and his people,
and in respect of the holy
and heavenly exercises
which thou hast now bin
at; and lastly, in regard of
the very place (but with-
out superstition) set apart
to so holy an end.

Lady. *Alas, alas, how
contrary beereunto are the
most, and how defective are
the best? I may mourne be-
avily for the multitude, and
much laments my owne and
others wants: but as I heare
now my duty, so will I en-
deavour*

deavour to performe by Gods grace more carefully hereafter, the present desire of my heart; and therefore proceed (thou best beloved Apostle of the Lord) to teach me what to doe, when the publike service to God is ended.

Job. First, prevent all present occasions of worldly unnecessary communication.

2. Betake thy selfe a while to some private place for private meditation and praier upon that which thou hast heard and remembrest.

3. Receive that day so much nourishment only,

Our duty
after the
publike
service of
God.

as may satisfie for necessity, avoiding superfluity, arising of variety, which may cause drouzines, dullnesse of spirit, and so hinder thy Meditation.

4. Use conference with other, and occasion them to holy speeches: if thou doest doubt, thou maiest perhaps bee resolved; if thou hast forgot, the memories of other may help thine, as also thine understanding, in that thou thy selfe knowest not.

5. Being disposed to be merry, sing Psalms, abandon foolish and lewd sports, and vaine company.

6. For.

6. Forget not this day to shew forth workes of mercy, to visit the sicke, to relieve the poore, and to comfort the afflicted.

Lastly, in the end of the day, praise God for the comforts thereof, remember what thou hast heard, and that which especially concerned thy selfe; make some use of all, but forget not that; pray for a blessing; resolve to put what thou hast learned into daily practice, and then before thy nights rest, fall to thy daily devotion, and in all good things be ever constant unto the end.

Lady. *O Lord, grant me*

. H 2 (6

so great mercy, how happy were I, if thus I could doe! I earnestly desire it: Oh that I could attaine unto it! This were indeed a blessednesse here, a heauen upon earth, a celestiall felicity in a terrestriall place in this wretched state of misery. This pearle, if I could purchase, I offer willingly to give away all my carnall pleasures, all my worldly profits, all vaine honour, and my selfe wholly, for the love of it. For what am I, if I had all the world, without the effectuall saving power and grace of the Word? if I had all pleasure, and had no portion in the heavenly Paradise? If I had
all

all honour, and yet live
without certaine hope of hea-
ven; Woe would be to mee,
endles woes would seaze up-
on mee. I will therefore now
resolve to walke with God,
seek fellowship with the faith-
full, and abandon the waies
of wickednesse, whatsoever
befalleth mee in this present
world.

Iohn. A most blessed
resolution (sweet soule :)
go on and prosper: looke
for joyfull fruits of thy
blessed labour by well do-
ing, thou shalt have assu-
red hope of Gods favour,
and boldnesse in Christ
to goe unto God; who
will be to thee a Father,

the Spirit a Comforter,
as Christ is thy Redeemer
and Justifier. Feare not
death, dread not hell; hea-
ven is thine inheritance.
The godly pray for thee,
Angels accompany thee,
the Law will not curse
thee, the Gospel is for thy
comfort, and thy consci-
ence wil speake peace un-
to thee. Satan dare not
claime thee, God doth
acknowledge thee for his
own, and hath thee in his
safe keeping to bring thee
to heaven.

*Lady. Blessed man of
God, thou beloved of the
Lord: thou hast comforted
me, and spoken comfortably*

unto thy servant, the Lord
recompence thy worke, and a
full reward bee given thee of
the Lord God of Israel, and
now behold thy servant, and
the servant of the Lord, bee
it unto mee according to all
these thy words.

Yes (Good Sir) before I
end, I must needs crave a lit-
tle more helpe. I was advised
to pray upon the Lords day in
the Morning, before I goe
unto the publike Congregati-
on, and in the Evening, when
the day is ended; vouchsafe,
I beseech thee, to helpe my
weaknesse beerein also, and to
set mee downe, how to pray
Morning and Evening, on
the Sabbath.

Iohn. Good Lady, I am ready to further thy gracious desires in all good things, much rejoycing in thy unfained love to the Lord, and to the holy exercises of Religion; I heartily wish thee heerein all happy successe, such fervency, such growth, such constancy, as thy example may moove many to imitate thy vertues, and to joyne with thee in the way to eternity. Thus therefore maiest thou, or to the like effect, pray in the Morning.

A

A Prayer for the
Lords day in the
Morning.

O Lord our God, whose
will and commande-
ment is, that we should keepe
holy this day, as set apart,
for the publike worship and
service of thy most holy
Name.

Now I doe heartily be-
seech thee, in thy tender
compassions and mercy, so to
look upon us in Christ Je-
sus; that our finnes may not
bee a wall of separation be-
tweene thee and us, but that
of thy gracious goodnesse
through our blessed Savi-
our, we may obtaine full re-
mission

mifion of all our finnes; and by him the gift of thy moſt holy Spirit, which may happily prepare and make ready our hearts, that we may goe to the holy Aſſembly of thy Saints, as well prepared ground, fit to receive the good ſeed of thy moſt holy Word.

Oh Lord, open our eyes to ſee thy Truth, our eares incline to hearken attentively; bend our wills to follow what we ſhall heare, that wee may not be bare hearers, but doers of thy Word.

Give us wiſdome to judge of the Truth, humility to receive it, faith to believe it, and conſcience to praſiſe it;
make

make it unto us the favour
of life unto life, a word of
reconciliation, that wee may
for ever by it, be men unto
thee.

Withdraw our mindes and
affections wholly from every
thing, that may binder us
from the performance of our
duty this day in thy divine
service.

Take from us, blindnesse
of minde, dulnesse of wit, dis-
orderlineffe of affections,
deadnesse of spirit, hardnesse
of hart, unbeliefe, pride, self-
conceit, presumption of mer-
cy, and wicked profanenesse,
that so we may not contemne
nor yet make light accounts
of thy holy Ordinances, the
Word

Word read and preached, the administration of the Sacraments, prayer and thanksgiving, with the whole Congregation.

Being set to heare (good Father) blesse us from wandering thoughts, vaine imaginations, Satans suggestions, drowzinesse of the flesh, and whatsoever is an enemy to the saving hearing of thy blessed Word.

Sanctifie our understandings rightly to conceive, our memories to retaine and keepe, and our hearts truly to affect what thy servants shall speake unto us, and to the rest of thy people wheresoever this day.

O Lord, open his mouth,
that he may speake to us one-
ly thy Truth; enforme his
understanding, settle his
judgement, enflame his affe-
ctions with that truth which
he shall deliver unto us, and
guide so his tongue, that hee
may speak wisely, seasonably,
aptly, and also with so great
power of thy Spirit, to the
hearts and consciences of e-
very of us his hearers, as wee
may lively feele the power of
thine owne Ordinance, and
may also truly say of him,
that assuredly God is with
him indeed.

Give mee, and the rest of
thy flocke, this grace, (O
Lord God of heaven) I hum-
bly

bly beseech thee, that as hee shall teach soundly, aptly and powerfully; so wee may all moſt readily ſubmit our ſelves unto his miniſtery, as well when hee convinceſh our errorrs, rebukeſh us of ſin, and threatenſh Gods fearful plagues for the ſame; as when he preacheth peace to the penitent, and comforteth the ſorrowfull ſpirit.

Oh let us not make exceptions againſt any thing commanded him to ſpeak: but rather judge him the more faithfull, and ſo to love him more for the Truth ſake, and for his ſincere handling of the ſame.

Qualifie him every way
for

for us,
and our
uſe of
of life,
gravity
author
verſing

A
ment,
frequen
Church
ly, to a
learne
looke
frailti
to paſ
much
ble as
us con
in b
deale

for us, as he may go wisely in
and out before us, in sound-
nesse of doctrine, in holinesse
of life, in humility, in godly
gravity, with wisdom and
authority familiarly con-
versing among us.

And for his encourage-
ment, make us willing to
frequents diligently the
Church, to heare attentively,
to abide reverently, and to
learne of him gladly: not to
looke upon his humane
frailties, but in true love
to passe them by, to make
much of him, lest we stum-
ble at his Doctrine. Make
us conscionable towards him
in his Maintenance, to
deale uprightly and liberal-
ly,

ly, that he may doe the worke
of his Ministry chearefully.

And when we have heard
thy Word, blesse us (O Lord)
with conscience of holy medi-
tation and prayer; suffer not
us, nor any of thy servants,
as the common custome is, to
be content onely to heare, and
to remaine still in ignorance
and error, to come and goe,
and yet never the better; let
not thy Word so bee the sa-
vour of death unto death, to
our deeper condemnation.

O Lord, pardon our for-
mer negligence, and forgive
us all this wretched pro-
phanesse, and carelesnesse of
our Salvation, as if wee were
either soule-lesse, or senselesse:

Lay

Lay not this sinne (O Lord)
unto our charge, but afford
us thy grace to beare, and in
bearing, to learne; and in
learning, so beleewe, and so to
professe constantly, and pra-
ctise religiously every day
more and more, till wee be-
come perfect in Christ Iesus.

Give us grace (O Lord)
to avoid all occasions of pro-
phaning this day; keepe us
from ill company, and from
all vaine, carnall, and world-
ly minded people, which may
withdraw our hearts and
thoughts from better things.
Cause us to make conscience
of our whole carriage, of our
thoughts, words, and deeds,
that by vaine talke, lewd
sports,

sports, light behaviour, unnecessary businesses of the world, we may not be guilty of prophanesse, neither be any example one to another to move us to doe amisse.

Let our thoughts be upon that which wee have heard, and upon other heavenly things: let our words uttered tend to edification. Let our mirth bee that heavenly melody, singing Psalmes to thee (O Lord) in our hearts, and our company ever such, as wee may either learn good from them, or doe some good unto them; that so the day thou set apart wholly to thee, and to divine exercises, wee thereby may the better
be

bee furnished, and bee made
more able in the Week
following to doe the Duties
of our Calling conscionably,
in all truth and equity, to
thy glory and our owne com-
fort, and that for Iesus Christ
his sake, our onely Lord and
Saviour, in whose name, for
our selves, and for the whole
Congregation, and holy
Church universall, wee call
upon thee further, saying.

Our father, &c.

Lady. By the helpe of my
God, I will surely make more
conscience of this duty, than
I have hitherto done. I well
perceive the necessity of pray-
er before; for indeed, Paul
may plant with his profound
learning,

learning, and Apollos may water by his powerfull eloquence, but all is nothing, excepts God give the increase, except bee give eies to see, eares to heare, and heart to understand, the Teacher shall teach in vaine, and we also heare in vaine.

Iohn. Thy resolution (*Lady*) is very good, and thou hast also well considered of the necessity of Prayer before thou doest goe to Gods house. Verily, the neglect of this holy Duty, and the coming of people so prophanely to Gods worship (as thou formerly hast complained) without due
prepa-

preparation, is the very
cause, why men reape so
small fruit by the meanes.
Cursed is their irreligi-
ous comming, their cur-
sed customary serving of
God, their hatefull luke-
warmnesse, and their pre-
sumptuous profanenesse,
which sheweth them to
bee without any feare of
God, or estimation of
Gods Ordinances; to be
without reverent respect
of his Ministers, and
without all care of their
owne Salvation.

But goe thou on (good
Lady) as thou doest; and
as thou still resolvest to
doe; he that is filthy, let
him

him be filthy still, follow thou not their guise: pray continually, and the Lord deliver his People from the tentations of these times of luke-warmnesse, and this carnall security in a worldly peace; which is the blunter of zeale, the death of true Devotion, the very prison of sincere Piety, the breeder of atheisme, the cause of the contempt of Religion, the nurse of proud presumption of Mercy, of vanity and wantonnesse, and of all kinde of wickednesse whatsoever.

Lady. Sir, my full experience hath proved this for trush, in many ages; I have
lear-

learned it, but by your words
I have more reason to con-
sider of it. And therefore
the Lord directing mee, and
in his Mercy making good
these fatherly advisements
upon me, that I may have the
grace to follow the same, I
hope hereafter to avoid bet-
ter the occasions of evill, and
the entrapments of Satan,
and this seducing wicked
World, which I will daily
pray for, & in mercy (I hope)
the Lord will heare me.

But (reverend Sir) lest I
be too tedious, let it please
you to finish this Worke, in
adding that one thing re-
maining, which is a forme
of Prayer upon the Lords
day

What to
meditate
upon, af-
ter holy
exercifes
at night,
before
Prayer.

day in the Evening.

Iohn. Having meditated somewhat before of the Doctrines, Uses and Instructions delivered, of the benefit of the Sacraments, of the excellency of Religion, as also of the publike Worship of the divine exercifes, and of the fellowship of the godly; and in like manner having considered what good thou hast received thereby, wherein informed for rectifying of judgement, wherein instructed to follow vertue, wherein reprov'd for amendment of life, wherein convinced of error, where-

in

in comforted concerning affliction, and strengthened against temptation, thou mayest thus, or after such a like manner both heartily praise God, and humbly pray unto him as followeth.

Evening praier for the Lords day.

O Lord God, most gracious and mercifull Father; we doe render unto thy heavenly Majesty, all humble and hearty thanks, praising and lauding thy most holy Name, for that of thy great compassion thou hast afforded unto us thy people, the preaching of thy Word, the effectual means of sal-
I vation,

vation, so as many an eraly
believer.

Oh how pleasant is thy
dwelling place to all that de-
light in goodnesse! better in
one day in thy house, than a
thousand yeares as elsewhere:
right joyfull are the feet of
thy faithfull messengers
bringing in us poore Soules
the glad tidings of Peace.

Oh that we might dwell
in thy house for ever! we
better so be where a deare kin-
per, than to dwell in the house
of the vaine and wicked,
though mighty in the world.
Surely there is no company
comparable to the blessed
communion of Saints, who
are Christs Members, the

Tem-

Temple of the holy Ghost,
and bee in the midst, a-
mong them.

Make us therefore bigh-
ly to esteeme of the publike
Assembly, where thy Word
is preached, and thy Name
called upon, and cause us ever
to bee unfainedly thankfull
for the same.

Oh, it is thy exceeding
great Mercy towards us all
this day, that we may with
such freedome and liberty
enjoy that Truth and Peace,
which the blessed Apostles
taught and sealed with their
blood: which many thou-
sands of Saints after them
did professe and maintaine
with their very lives in the
middest

middest of bloody persecuti-
on, because otherwise they
could not enjoy the benefit of
the Word.

What ingratitude were
therefore this often in us, if
we should not laud thy name,
and daily sing praises unto
thy most Divine Majesty,
which hast thus, in so great
Mercy dealt with us, that
may without feare of open e-
nemies keep public meetings,
and frequent those places set
up in the honour and praise
of thy blessed Sonne Iesus?

How unworthy should we
make our selves of this un-
speakeable grace and favour,
if wee should carelessly neg-
lect (as too many doe) so
great

great meanes of our saluati-
on? Those that died for the
truth, may well perswade us
to the love of the Truth, and
they that shed their blood
for preaching it: others also,
who rather than they would
beare it, and enjoy the bene-
fit of it, were contented to
hazzard their liues: they
may justly condemne us of
negligence, and shall rise up
in judgement against us, if
wee will not leave our vaine
pleasures, and our worldly
profits for it.

O Lord our God, lay not
this iniquity to our charge:
be too much neglect, if not
contempt of the saving
meanes of Salvation, thou

may it in thy just judgement
utterly deprive us of all
meanes of our spirituall life,
of al grace, & heavenly com-
forts, for that, indeed, we do
not so esteeme of the ministe-
ry of the word, & of the Gos-
pell of thy Son, as we should.

Turne us of thy Mercy
(O God) from the accursed
loathing, to a blessed loving
thereof. And make us to
account of it, as a thing most
precious, and to shew the
same in a more earnest see-
king after knowledge there-
in, in a greater desire thereof
with fervency of spirit for
the truth, against sin in our
selves and others, against su-
perstition and idolatry, a-
gainst

gainst profaness; against
contempt of good Govern-
ment, and base accounts of
thy faithfull Ministers, than
hitherto we have done: and
cause us to bring forth unto
brother states, worthy the Go-
spell of Christ, and our Pro-
fession; but that may appear
that we be Christians and
professors in good earnest,
sincere lovers of the Truth:
that so the feithfull may
be established upon us, con-
firmed with us, and propaga-
ted to posterities; whereby
not only we; but even our
children, and childrens chil-
dren may have cause herein
with us to magnifie thy name
for ever, and for ever.

And here (O Lord) we
 call not upon thy Name for
 our selves alone, but for all
 thy holy Church every where
 in all the world: remember
 them (Lord) in thy mercy:
 call those that are not yet cal-
 led; confirme such as are;
 bring backe such as slip out
 of the way; resolve such as
 stand doubting; raise up
 such as doe fall; comfort the
 afflicted; stand by such as be
 in combats with the Diuell,
 with the World, or with the
 strong and violent streame
 of corruptions flowing out
 from their owne will hearts.
 Stand by them (good Lord)
 helpe to get the victory, and
 deliver them from euill, and
 by

by thy grace ever either prevent their falles, or forgive their offences.

Blesse these particular Churches of England, Scotland, and Ireland; and here in especially the principall member of the same, our dread Sovereigne the Kings Majesty, the Queene, and the Lady Elizabeth, with her Royall Issue, the Honourable Councell, and worthy Nobles, the Ministry and Ministers of thy Gospel, and all Schooles of good Learning, for the furtherance of Religion.

Lord continue peace among us, unite our hearts together in the truth, and for the

I 5. truth:

truth : cause justice in true judgement to bee maintained, grievous wrongs and oppressions to be utterly suppressed, good works of zeale, Mercy and Piety to be every way furthered, and the instruments to bee highly advanced. And if there be any enemies to thee (O God) and to thy People, maintaining that man of sinne, (O Lord, thou mighty God of heaven) reveale them to the World, discover all crafty Actiophels, set thy selfe against them, and all wicked seducers, misleading thy People by error into Antichristian superstition and idolatry, and either convert them, or confound

confound them, for the safety of thy People and their great peace, yea for the more full manifestation of thy hatred against that man of sinne, against that tyrannicall Regiment, and that bloody persecuting power, with all the treacherous, and traitorous adherents to the same; and this doe, (O Lord) for thine owne Name sake also, and for the merits of Christ Iesus our onely Lord and Saviour, in whose Name wee pray unto thee, as hee hath taught us, saying, Our Father, &c.

Lady. I give unto thee,
(thou man of God) most
humble thanks for this so
great

great labour, undertaken for my sake. I wish I could recompence this by so great goodnesse: but albeit I cannot, I doubt not, but he that is able, and hath promised to reward every good work, be assuredly will, to whom I shall daily pray, that he may recompence, and everlastingly blasse thee for every good deed: even so, Amen.

John. I thanke thee, (good Lady) I have done but my Dury; of God I deserve nothing: of thee, for a requitall, I looke for no more, but that, which I know already thou wilt doe, which is, constantly to make a good use of
all

all. Therein the Lord
blessed thee; and I am sa-
tisfied; and so I bid thee
kindly farewell.

*Lady. The Lord be with
thee (thou holy man of God)
and his blessed Spirit guide
thee, and us all for
ever. Amen.*

FINIS.



P

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Jesus
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fions
elect.



PRAYERS.

A Prayer at all times.



Eternall, gracious, and most loving Lord God, and in Jesus Christ our most mercifull Father, in whose onely Mercies resteth all our comfort, and from whose free grace are all those bountifull expressions of love upon thine elect. To thee (O Lord) which

which art the Fountaine of all our blisse, and the well-spring of immortality and life, whereby we live, move, and have our being :to thee alone, we thy poore and unworthy servants, are imboldened (through the undoubted assurance of thy never-failing Love) to offer these our Prayers.

Humbly first confessing, that besides that originall corruption, which with a wofull greedinesse, wee have drawne from the loines of our first parents, wee have boldly imbrewed our cruell and accursed hands in the blood
of

of our owne soules, by our many millions of sinfull deeds, against powerfull warnings by the Ministry of thy Word, against the motions of thy blessed Spirit, checks of Conscience, and many compassionate invitations.

And although thou (Lord) in Mercy hast singled us out from the universall contagion of common prophanenesse, and by an holy violence, hast pulled us out of the sinfull courses of the greatest part; yet we finde our hearts too much addicted still to those foolish vanities of the times, and sinfull

full pleasures of the places
where we live: yea Lord,
which is more, besides,
through our unadvised
(swallowing downe daily
bites of poysonous sin,
wee are too too apt to
give way to a customary
hardnesse of heart, in the
use of thy holy and divine
Ordinances. Full we are,
and too full (God thou
know'st) of spiritual pride,
hidden hypocrisies, im-
patieney, discontented-
nesse, seeking things that
are below, and desiring
to be rich: undervaluing
(poore wretches that we
are) and often neglecting
the most searching means
of

of thy Word and Sacraments, and the spirituall riches, and indowments of the soule. In us there is much perfunctorinesse in religious Duties, and many distractions upon thy holy Day, besides the number of those unseene sinnes, seldome or never thought upon, as idlenesse in our Vocations, vaniry of minde, worldly sorrow, inward fretting at thy Providence crossing our desires, our wandring and wanton thoughts & vaine imaginations, with such a nest of rottennesse, as we are unable to rip up.

Therefore see, Lord,
see,

see, as we have reason, so doe wee endeavour (if it were possible) with bitterest teares of blood, to bewaile this our wofull and wretched state, and with an unwearied diligence, watch when thou wilt be pleased, of thine infinite goodnesse, to speake the words of peace and pardon to thy unworthy, yet penitent servants.

And seeing (most gracious Father) we are now come, and that not in our owne, but in the Name of thy deare Sonne, in whom thou art ever well pleased, be therefore now so pleased in thy tender mercies,

mercies, as to passe by,
and for ever to pardon
these manifold passages
of our sinfull lives. O that
the deare infusions of di-
vine joyes, might fill our
hearts with a full perswa-
sion, that all our finnes
are washt away in the
warmest blood of Jesus
Christ! O that thou woul-
dest breake out with the
refreshing glimpse of thy
glorious face upon us,
and by the power thereof
draw up all those foggy
mists of our former sins.
which have so long dark-
ned our best desires!

O that thou wouldest
(deare Father) dis-inable,
and

and for ever tread downe
in us the power of sin, and
prevent the malice of Sa-
tan, that wee might fully
taste the pleasantnesse of
the waies of Grace, and
sweetly drinke our fill at
the Wells of Salvation.

To which purpose let
us, O let us, have the help
of thy blessed Spirit, to
hold a constant oppositi-
on to the course of the
World, and corruptions
of the time, that we may
ever keepe the rich trea-
sure of a good conscience
and infinitely desire ra-
ther to enjoy thy favour
in the assurance of our e-
state spirituall, than the
whole

whole sovereignty, and pleasures of all the Kingdomes of the earth.

And keepe us likewise (gracious Lord) in all our commerce with men, from a sinfull familiarity with all strangers from the life of Grace. Keepe our tongues from the language of hell; our hearts from vaine delights; our eyes from all bewitching objects of sinne; and both our hearts and hands from all wicked waies of thriving unjustly in the World.

Grant us such integrity (thou God of Truth.) that in all our conversation

tion, wee may keepe our
selves holy towards thee,
O God, honest towards
men, and ever sincerely-
hearted towards both.
Make us diligent in our
Callings, give a blessing
upon our endeavours, and
a holy contentednesse in
that state thou hast placed
us in; and let us dispose
all our affaires, all our
thoughts, words and deeds
all our behaviours, cour-
tes, carriage, and whole
conversation so in reve-
rence and feare, with hu-
mility and singlenesse of
heart, as being ever in the
full eye of Thee, our all-
seeing God, blessed for
ever. And

And that wee may the
sooner attaine to that
much desired walking
with thee, give us the
constant and continuall
enjoyment of all these
wholefome meanes of our
salvation: But above all
(O Lord) give us toge-
ther with the use of the
meanes, a fruitful increase
of heavenly graces, and
all warrantfull preparation
for the glory that shall be
revealed.

And thus together with
ourselves, we make bold,
as feeling members, to
commend to thy mercies,
the rest of thy household
of Faith, our fellow-mem-
bers:

bers: but more especially these in the Kingdomes of great Brittain and Ireland, and most of all, thy Royall Deputy, our dread Sovereigne, the Kings Majesty, together with the Queene: Give them (O thou Disposer of hearts) give them sincere affections to, and invincible spirits for the Gospell of Jesus Christ, and due esteeme of his faithfull Ministers: Direct them in their waies; guide them in their counsels; set them forward with a holy zeale for thy glory, in goodnesse and in good causes.

Let

Let all those saving and
comfortable blessings of
thee our most bountifull
heavenly Father, be plen-
tifully and for ever pow-
red out upon the head of
the renowned Lady *El-
izabeth*, our gracious So-
veraignes onely Sister,
with all her Royall Is-
sue.

Blasse all the true-hear-
ed Nobility, incorrupt
Magistrates, and reverend
Clergy; more especially
thy minister and Servant,
whom by thy providence
thou hast placed in this
Congregation where we
live: Strengthen him so
(gracious God) every

K 2 way,

way, that he may be thy
worthy Instrument to
raise up and quicken, not
only those which are yet
dead in sin, but also the
drooping spirits of all
those that are true of
heart, flow the mouths
of the enemies of grace,
and bring many to an in-
tire affection of our holy
and Christian professi-
on.

And together with that
in eminency of place
comfort the poore and
crackled diuours of those
our brethren that are in a-
ny kind of misery what-
soever, that by their interces-
sion they may obtaine
grace,

lance, they may confidently cast themselves into the open armes, enlarged bowels, and dearest embracements of thee the Father of all mercies, and at the last feele the comfortable presence of thy Spirit, thy sweetest Comforter, presenting to their soules afore-taste of heavenly joyes.

Informe also judgments (most dear Father) mee humbly beseech thee, if in thy blessed pleasure, of all those fruitfull oppositions to the power of godlinesse in the places where they live; who, alas, are still besides

K 3 them-

themselves in point of
 their salvation, and stand
 blinde in the sight of
 perfection of heavenly
 things. *and now and then*
 Bless'd likewise most
 (bountifull Father) every
 good, gracious and religi-
 ous family and person, speci-
 ally we thy servants here
 profess, who doe heartily
 beg of thy fatherly com-
 passion, adonflaw prece-
 dence to keepe them from
 fall, the snare of the wic-
 ked, the bewitching co-
 rruptions of the World,
 and the violence of our
 owne personall corrupti-
 ons. *and now and then*

At all times and in all
 places

places be thou ever with us, in our journeyes bee our conduct, at home be our safe-gard, at our bodie be thou our strength, and in our bed, bee our preserver, and into what companies, places, and estate ~~figures~~ we shall be cast, make us so happy, that we may still be holy, and so holy here, that we may ever hereafter bee happy: because, wee beseech thee for our selves and for thy Church, and thy Church and children for us, and Christ Jesus for us all: In whose name we continue our prayers, saying, *Our Father, &c.*

*A Prayer for a
Family.*

O Blessed Lord God
and heavenly Fa-
ther, who hast of thy
goodness made mankind
sociable, putting into
their hearts to dwell to-
gether, and hast ordeined
families for cohabitation,
and mutuall comfort and
helpe of one another:
Looke downe graciously
with the Eye of mercy up-
on us together in this
place, and now presenting
our selves before thee.

Wee humbly beseech
thee in Christ Iesus, to
for-

forgive us all our finnes;
be merciefull (good Father)
gracious unto us, that thou
maiest in thy Sonne ap-
prove of us; as thine adop-
ted Ones, and so accept of
this our bounden doery
and service: vouchsafe to
heare our humble petiti-
ons, which we with ben-
ded knees, and with ear-
nest affliction of heart, doe
put up by faith in thy pro-
pitiour unto thy divine ma-
jesty, through the media-
tion of Jesus our Saviour.

Teles us (holy Father)
for thine owne sake and
Servantes, and make us
worthy of the Meticall of
faith, wherof thy holy

K 5 Sonne,

Some Jesus is the Head.
Rule thou (most high-
est Sovereignty) alwaies
in us, and over us, as mem-
bers of that Celestiall so-
ciety, that our conversa-
tion may bee an expressi-
on and lively patterne of
true Piety, of lovely
Peace, of hearty Chari-
ty, and of all blessed Uni-
ty, one with another.

For this end (O Lord)
give us grace to love thy
holy Word fervently,
humbly to heare and
read it, diligently to la-
bour therein for sound
and saving knowledge,
that with a good Consci-
ence we may submit unto
it,

it, and so live thereafter,
through the effectuall
Grace of thy holy Spirit

O thou, the GOD of
peace, which makest such
as dwell together, to bee
of one heart, unite us
unto thee, and in that
love to thee, tie us so one
to another sincerely, that
in every good thing wee
may fully accord. Order
(good Lord) so our lives
as wee bee acceptable to
thee, and serviceable one
to another, doing our du-
ties readily, gladly, faith-
fully, and that with con-
stancy unto the end.

In our lawfull Busines,
thy Word & Spirit guide

US :

us: in dangers, thy protecting hand be over us: in occasion of falling, thy Grace prevent us: in our peaceable state, thy assisting Grace continually abide with us, to keepe us humble, thankfull, mercifull, and ever in well-doing: and whensoever we goe out, or come in, let alwaies thy good Providence attend us, to preserve us in peace and safety for Jesus sake.

When wee offend through frailty (Gracious God) worke in us Repentance to a true Amendment: make us sorry, yet without despaire; cause
us

us to trust in thy Mercy,
yet without presumption.
Let us not only seeme religious,
but be pure without hypocrisie,
in professiō ever wel-minded to good-
nesse and to the godly, in
conversation meeke and
lowly without dissimulation,
make us temperate,
sober, provident, watch-
full, and Christianly care-
full; if we be sad, let it be
for sinne; that our sorrow
may turne into joy: if we
be merry, let it be without
lighenesse and vanity;
that afterwards wee have
not just cause to mourne.

And because (O Lord)
the charge of a family can-
not

not bee maintained without honest labour ; make such as be therein and able, to take paines to live within some lawfull Calling, and in some Christian employment ; cause us to detest idleneffe, to betake our selves to good courses, to keepe us from evill ; and by wel-doing, to be profitable members and not through wicked sloth bee wastfull consumers of Gods blessings.

In our paines-taking, make us provident in foreseeing, carefully wise in disposing, and religious in the right and true use of all thy blessings, that so
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managing well our household affaires, they may by thy good guidance thrive and prosper in our hands, to our comfort, thy glory, and the benefit of others; whereby they with us may be moved also to praise thee: cause us to deal justly in all our commerce, mercifully in enjoying thy blessings, and faithfully ever doing, wherein we be entrusted, as we would be done unto expecting reward at thy hands through Christ, whilst we live in obedience to thy holy will and Commandements, how ungratefull soever the
World

World may prove to us
in our wel-doing.

In our converſing together (O thou the God of all good government) ſo order our waies, ſo temper our natures, ſo rule our paſſions, ſo guide our tongues, ſo frame our actions, ſo diſpoſe of our whole carriage, and ſo qualifie our different diſpoſitions, &c, through ſo great a diverſity, to diſcord, as by thy ſingular goodneſſe we may live in an harmonious conſent, blameleſſly, and without offence.

Teach us to order all
our waies with diſcretion,

to worke the workes of
our Callings with pati-
ence, to enforme one an-
other with meeknesse of
spirit, to prevent wisely
all contention, and all of-
fences either as they may
be given of us, or taken
of others.

Keepe us farre from
pride, and contempt of
one another; to be wary
of offering injury in word
or deed; to fleepe to
the Duties of our Voca-
tions, not thinking any
service too base, if it be a
worke to be done, either
for the good of all, or the
benefit of any one.

For this end teach us
(thou

(thou the Fountaine of all Graces) to put on the bowels of Mercy, kinde-
nesse, humblenesse of
minde, meeknesse, long
suffering, gentlenesse, ever
forbearing and forgiving
one another, as our Lord
Jesus hath forgiven us. o

Finally, (good Lord)
make us alwaies, as the
Apostle exhorteth us, to
minde whatsoever things
are true, just, honest, pure,
lovely, vertuous, & what-
soever are praise-worthy,
and of good report, that
so at all times, night and
day, going out, and com-
ming in, rising up, and ly-
ing downe, wee may be
blessed

blesſed in our bodies with
health; in our ſoules, with
ſaving Graces, and daily
enere all theſe of, in our
goods, that we may have
competent maintenance,
neceſſary and convenient;
and in our good names,
that we may have comfort
while we live, and our ſuc-
ceeding poſterities exam-
ples thereby, when we be
deſcended as we beg to ob-
taine bleſſings, ſo make us
heartily thankfull to thee
for them, & ever praiſe thy
glorious Name, as accor-
ding to our bounden Du-
ty now wee doe, for all
mercies corporall and ſpi-
rituall, at any time, and in
any

any measure bestowed upon us. And, Lord, bless us, that this our thankfulness may be in the fruits of true obedience for ever, and that for Jesus Christ his sake, in whose Name we conclude our petitions, and end our prayer, comfort ourselves, and for the whole Church, in the holy foster, which he himself begeth us, as a Father of all true Prayers, saying, *Our Father, &c.*

Another.

O Gracious God, dear and loving Lord, the Father of the faithful, we beere,

heere, though unworthy servants, yet by Grace of Adoption thy Children, are bold to come unto thee, to offer up Prayers and praises, in the Name of our Lord JESUS, in whom is blessed the whole family in Heaven and in Earth.

Be pleased in thy tender Mercies, we humbly beseech thee (O deare Father) and in the bowels of compassion to looke upon us, and graciously to accept us.

Turne thy face away from our finnes and offences, that they may not separate thee from us, nor us from

from such blessings as we daily stand in need of, and none but thou canst give unto us, as health, peace, liberty, contentation, and Comforts corporall and spirituall.

O thou the Saviour of all them that trust in thee, bee ever our succour and safety: let thy Salvation and thy peace come upon this house and habitation. Take us for thine owne, and make us wholly to give our selves unto thee.

To this purpose instruct us by thy Word, guide us by thy Spirit, mollifie our hearts by thy Grace, and turne us every way to thy will:

will: By thy corrections
informe us, and by thy be-
nefits and blessings binde
us to thee, to win us to
obedience, and weane us
from that which may dis-
please thee: and so (O
Lord) let all things which
may happen, worke toge-
ther for the best, so us thy
servants, that loving thee,
we may cleave unto thee
and have our conversati-
on in heaven, waiting for
the appearing of the Lord
Jesus Christ to our salva-
tion. We are (O Lord) com-
manded by thee to labour
for preservation of corpo-
rall life: but let it be so mo-
derate without excessse of
careful-

carefulnesse, as we may not
thereby through unbelieve
neglect the care of our
soules, and life eternall.

Free us from all unqui-
etnesse, strife, variance,
and debate about worldly
things. Suffice us not (good
Father) to be disjoyned in
affection for these transi-
tory and fading commo-
dities of this life. Hear us
with seruey of Spirit,
and zeale for thy Truth,
thy worship, thine honour
and glory: and if we must
needs contend, let it be in
these things; and to this
end, so see who can excell
others. Plant true Religi-
on in all our hearts, and
preserve

preserve it, by making us
to further one anothers
Salvation, through wise
Instructions, wholesome
Admonitions, gentle Re-
prehensions, good exam-
ple, gracious behaviour,
religious Devotion, and
all comfortable encou-
agements.

Though we be differing
in Natures, in Gifts, in
place; yet make us (O
Lord) to care for one ano-
ther: let not these cause
or occasion discord, nor
pride, nor light regard,
nor envy: but as members
of one body, to have a like
care, as is meete, in our
places, one of another, suf-

L . . . fering

fering together, and rejoycing together.

So make us to walke one towards another, as we together may live justly, faithfully, uprightly, and joyfully. Keepe us from uncharitable suspicions, sinister interpretations, false relations, guilefull insinuations, and hatefull jealousies of one another, and from all other seedes of dissention.

O Lord, be pleased for Christs sake, to remoove all impediments of mutuall comfort, and all lets of accord and unicy both of minde and heart: let the gladsome performance of
Duties

Duities to one another,
encourage us all to take
one way for all our good
and comfort.

Uphold (holy Father)
in us, without prophane-
nesse, true piety, dutiful-
nesse without dislike, in-
nocency without grudg-
ing, Chastity without
staine of uncleannesse, just
dealing without fraud,
truth without lying, slan-
dering, back-biting, and
secret whisperings: Give
(good Lord) contented-
nesse to every one of us,
with our present estate,
without repining thereat:
Keepe pride from the bet-
ter sort, not to thinke it

I. 2. base.

baseneffe to performe the
lowest Duty belonging
to them: and suffer not
the meaner to envie the
others condition, but rest
with thy Fatherly dispo-
sition and good pleasure.

When we doe amisse,
Father, forgive us, of thy
mercy and goodnesse and
when we offend one ano-
ther, make us ready to ac-
knowledge our offences,
and willingly to forgive,
striving together for qui-
etnesse, helping to beare
one anothers burthen
with tender affection.

Teach us to sweepe dai-
ly the filch of Sinne out of
our thoughtes, words and
deedes,

deedes, to wash the Tables of our hearts with teares for our transgressions, to beautifie our soules with the pleasant flowers of thy divine Gifts and Graces, that this house and habitation may smell sweetly to all that enter in at the doores thereof.

Kindle in us the fire of uncorrupt zeale against all sin; first in our selves, and then in others: Apparell us all with the precious Robe of Christ his righteousness: feede us with the wholesome food of thy holy Word, which endureth to eternall life: scale unto us by thy blessed

L 3 Sacra-

Sacraments, our right in
thy Covenant of Peace
with us: witnesse the as-
surance of our inheri-
tance by thy holly Spirit.
and by the quietnesse of a
good Conscience.

While wee travell in
this darke World, make
thy Word a Lanterne un-
to our feet, and a Light
unto our paths, thy Pre-
cepts our Rule, thy Pro-
mises our Consolation.

When we goe out, let
our designs bee good,
and our Resolutions ever
to doe well, make affecti-
ons to submit to sound
reason, and reason to bee
ruled by true Religion in
all

all our endeavours, that
thou mayest have glory
by us, and wee Salvation
from thee, through Jesus
Christ our Lord.

To whom with Thee,
and thy blessed Spirit, for
all thy favours and mer-
cies past and present, and
for hope of thy gracious
continuance thereof, and
eternall blisse in the end,
bee ascribed all due ho-
nour, unfeigned thanks,
and everlasting praises,
for evermore, *Amen.*

A Prayer for married persons.

O God, the Author of true love, and Instructor of holy Matrimony in Paradise, betwene our first Parents in the time of innocency; and ever since hast had a speciall hand by thy Providence to make Marriages: As thou hast pleased to bring us two together to live in holy Wedlocke, so in mercy blesse us both with the feare and love of thee, that wee may dwell together in unity, that wee may be knit one to the other with
sincere,

sincere, holy, and chaste
affection of love unto
our lives end.

Thy grace (good Fa-
ther) so worke in us, that
our Consciences may tie
us in obedience to Thee,
and in performance of
mutuall Duties each to
other from the good a-
greement of our hearts,
that our Marriage-knot
may never be broken.

For this end, let pure
Religion rule our spirits
and mindes, let love unite
our hearts, wisdom and
discretion order our
waies, faithfulness pre-
serve our chastity, peace-
ableness nourish our good

L 5 liking

liking, and a true desire
with care to please law-
fully each other, binde us
ever both to the good
behaviour.

O LORD GOD, that
knowest our infirmities,
and also how to amend
them, helpe us to be able
to beare them: and make
easie our yoake by true
love, mutuall accord, and
sweete contentation in
each others person.

And seeing a wedded
life cannot possibly bee
without troubles in this
World (Good Father)
strengthen our weaknes,
informe our judgements,
rectifie our affections,
guide

guide our wills so, as the burthen thereof may bee portable by the moderation of our conjoynt care, and the blessed gift of true Patience. If at any time there happen a jarre through untuned passions, the tongues unrulinesse, rashnesse, and unadvised behaviour on either side, (O Lord, thou God of Peace, and Lover of Unity) set us speedily in tune, and at one againe; lest sudden out-breakes grow into incurable discontentments.

O Lord, prevent Satan at all times, but especially upon such occasions, that
upon

upon dislike arising, hee may not make us to breake off the least degree of love suffer him not to worke upon differences in mind, in opinion, in desire, or in what else soever, any separation of affection one to another: but so rule thou us both by thy wisdom, as we may be ever still ready to performe lovingly any Duty wee owe to each other.

Give us grace never to be wanting in that fellowship of love which ought to be betweene us: let us not forget how we were knit together by hearty affection at the first, and
ryed

ryed also by an inseparable hand of good will, witnessed before God, and the whole Congregation.

Make us (O Lord) to be both one, and so one, as we may rejoyce together and mourne together, feeling by a lively sense of true love one anothers condition, whether corporall or spirituall.

Remove from us (good Father) all sinister conceits, all uncharitable suspicions, all false surmises, all just occasions of offence, and whatsoever may be the seed of debate, that so we may enjoy one anothers fellowship with desired

red contentment, and
sweet comfort under thy
holy protection, blessing,
favour, and gracious ac-
ceptance of us. in thy
deare Sonne Iesus Christ
our Lord and onely Sa-
viour to whom with thee
and thy blessed Spirit,
for all thy Mercies to-
wards us, bee praise and
glory now and for ever-
more, *Amen.*

*An Husbands
Prayer.*

O Blessed G O D, who
hast beene pleased
to ordaine Marriage for
mans comfort, and by thy
hand

hand of Providence hast
given me a Yoake-fellow,
and made me an Husband
unto her : I doe humbly
thanke thee, and heartily
begge of thee, and that
for Jesus sake, as my
choise was in hearty love,
so it may continue still
towards her, as to her
that is my selfe.

Let my Saviours love
to his Church, who nou-
risheth and cherisheth it,
bee my Patterne in like
sort to affect my Wife, to
make much of her, to re-
joyce in her, to live joy-
fully with her, to both
our happy contentment
and comfort.

Eccles.

9.9.

Cause

Cause me to remember ever my Covenant made with her, that conscionably I may keepe me only to her so long as we both shall live: let not mine eyes ever turne aside to looke on any other Woman, to last after her, that I may not bee insnared to embrace the bosome of a stranger.

And as I desire of thee (my God) that I may endeavour to live chastly, not giving any just occasion of suspicion, so let all uncharitable suspitions, and the frenzie of hatefull jealousy, and every false surmise of her
be

be farre from mee, that I may not judge of her wrongfully. O Lord, my God, and heavenly Father; as thou hast by thine Ordinance made mee her Head, and granted me authority over her, give me herewith, O give me, I humbly beseech thee, the gift, to dwell with her in all wisdom; that I may governe her with discretion, commanding things lawfull, teaching in the spirit of meeknesse, reproving mildly her faults, and gently entreating her to amend, where she hath done amisse.

O Lord, let it please
Thee

Thee so to guide mee, as my behaviour towards her, may preserve her love towards mee, uphold my authority over her, and allure her to all due respect and honortowards my person: that so I teaching, she may learne; I bidding, she may obey; I reprovng, she may willingly submit to my honest and Christian direction.

Her due praises cause mee to give her in every vertuous course, for encouragement therein: and for her frailties never to become bitter: but to admonish in love, winne by
intrea-

intreaties, and ever beare
with patience her weak-
nesses: so let me looke up-
on her wants, and occasi-
ons offered from her; that
first I turne mine eies to
mine owne defects, and
amend them; lest I be the
cause of her miscarriage
in any thing, and bee the
meanes of mine owne
woe; and so without cause
grow weary of my match,
and make mine owne
choice too heaue a bur-
then for me to beare: from
which misery, good Lord,
I beseech thee deliver me,
and that for Christ Jesus
sake, my blessed Saviour
and Redeemer, *Amen.*

A Wives Prayer.

O Heavenly LORD GOD, the Author of all good things to us, if wee miserable wretches did know how to use them, when we have them. But, alas, this is farre from us, as my Mother *Eves* example hath taught mee, and I by experience finde to bee too true.

Thou gavest her for an helpe to her husband; but she became his bane, being first intransgression, whereby my sex became for ever subject under go-

government. Lord, let it please thee therefore, to give mee Grace willingly, without grudging, to stoope to this condition, in this my present state of Matrimony, under him whom Thou hast given mee. Hee is my Husband; cause mee to love him heartily: hee is by thee appointed my Head; make me to be directed by him willingly, as thou hast commanded mee, and to live in subjection with all submission in all things with feare, make me discreet, chaste, keeping at home, good and obedient both
for

Titus
2-4.

1 Pet.
3.1.
Col. 3. 18
1 Pet.
3.5.
Eph. 5.
24-33.

for the honour of the Gospell, as also for our mutuall comfort and salvation together.

Thou hast (O Lord) taught mee, and I have learned so much from thee, that a gracious Woman attaineth honour; and a vertuous Woman is a Crowne to her Husband; Good Father, of thy Mercy make me such an one, that my Husband may safely trust in mee, and that I may doe him good, and none ill all my daies.

For this end, guide me in thy feare, and awe thou my heart so by thy holy

ps. 111.

16. &

13, 4.

ps. 111.

31. 11.

holy Precepts, as my Husband may ever behold my chaste conversation coupled alwayes with feare, that I may not justly offend.

1 Pet. 3.
1, 2, 4, 5.

Adorne mee with a meeke and quiet spirit, which is in thy sight of great price, wherewith holy Women in old time which trusted in thee, adorned themselves, that I may bee lovely to my Husband.

And seeing I was given him to bee an helper, make mee of one heart with him in the waies of God, that I be no mocking *Michal*; and to take care

Prov.

31.11,

28.

care with him for our Family, looking well to the waies of our household; to take paines, labouring diligently, and imploying such as be under me in honest labour, that I may helpe to uphold (and if it shall so please Thee) to encrease our estate; thereby to bee the better able to serve Thee, to doe good works, and to maintaine our Family with sufficiency.

Prov. 7.

10, 14.

Give mee with my industry, a quiet spirit. Keepe mee from the waies of an harlot, who abideth not at home, but
is

is loud and stubborne,
subtle in heart, impu-
dent of face, and yet can
performe religious Du-
ties outwardly. Keepe
mee from the folly of
the foolish Woman that
plucketh downe the house
with her hands; and
from the nature of a
shrewd contentious braw-
ling angry Woman, who
is as a continuall drop-
ping in a rainy day.

Of the steppes of the
prudent Wife (which is
thy Gift,) make mee a
constant Follower; to
open my mouth with
wisdom, to feare Thee
the Lord, to build the
M house;

Prov.
14.1.

Prov.
19.13.
♣ 21.
9, 19.
♣ 27.
15.
♣ 19.
14.

Prov.
30.26,
30.
♣ 14.
1.

house; to make my Husband knowne in the gate among the Elders, and my Workes to procure mee due prayſes with thoſe that bee good, and comfort to my Conſcience.

If in any bounden Duty I faile towards him, Lord, pardon me; or he in any office of love to me, gracious Father, forgive him: and impute not our finnes unto us, but grant us (Lord) thy good Grace ſo to ſerve Thee, that by Thee wee may bee bleſſed to live together ever contentedly, and that for Jeſus Chriſts

Christ's sake, our onely
Lord and Saviour: to
whom with Thee, and
thy blessed Spirit, for all
thy Mercies, be thanks,
honour, praise and glory,
for evermore. Amen.

Parents Prayer.

O LORD GOD, the
Fountaine of Life,
who hast graciously gi-
ven to us the fruit of the
wombe, children and of-
spring, thy great blessing
for preservation of man-
kinde, and encrease of thy
Church in Christ Iesus.

We doe most heartily
beseech Thee to blisse
our painfull endeavours in

M a their

their education, instructing them in the nurture and feare of Thee our God; that as they be ours by naturall generation, they may also be thine by spirituall Regeneration. With instruction and wholsome admonition, let us bring them up; and that wee be not so blinded through naturall affection, as to suffer them to sinne, without due correction when they deserve it.

Teach us to love them ever aright, to care for their bodies welfare, but chiefly for their soules safety, in their tender
 14 yeeres.

yeeres so to traine them
up, that they may favour
of Grace in old age. Let
us not suffer them to eate
the Bread of idlenesse,
nor to imitate the vaine
fashions of the World,
nor to acquaint them-
selves with the ill-brought
up, but in Childhood
to teach them, or cause
them to bee taught, in
their Youth to set them
to some beleeving la-
bour; that in their fur-
ther growth, they may
prove profitable to them-
selves, comfortable to us,
and not burthensome to
any.

Teach us to pray (O

M 3 Lord)

Lord) and to powre out
our Prayers for them,
that thy blessing may bee
upon them, thy Grace to
guide them, thy Gifts to
employ them fitly for
their appointed Callings,
and thy holy Spirit to en-
forme them ever by thy
good Word, in the way
wherein they are to walke,
to please Thee, and to gladd
our Soules to see their
well-doing.

O Lord, wherein wee
either have, or doe faile
in any Duty towards
them, wee beseech Thee
forgive us, and in Mercy
supply Thou, what on our
behalfe shall be wanting.

O

O God of comfort,
comfort us in their happy
welfare, and make the
fruits of our Christian
carefulnesse in their bring-
ing up, to appeare to
our joy, thy praise and
glory.

Grant (Good Lord)
that wee our selves may
so frame our lives before
them, as wee leave them
a patterne of imitation,
and so our name upon
them, with thy good
blessing, through Jesus
Christ our Lord. *Amen.*

Childrens Prayer.

O Our Father which art in Heaven, who hast not onely given us naturall Parents; but of thy Goodnesse made us thine by Grace of Adoption: bee pleased, holy Father, to make us holy unto Thee, in heavenly wisdom to know Thee, and Christ thy Sonne our Saviour; that wee may doe Thee service, love Thee, honour, and feare thy Name, and so knowing our Duties from thee, we may in obedience to thy will, performe carefully

fully what wee owe unto
our earthly Parents.

Holy Father, recom-
pence them their love
and care, and great paines
taken in our bringing
up: require their coste
and their continuall la-
bour in teaching us thy
holy Will and Comman-
dements.

O Lord, make us thank-
full to Thee for them, and
their Christian care over
us; and give us Grace to
shew our selves thankfull
to them in our true love,
in our due Reverence,
and in our serviceable o-
bedience towards them,
thinking that wee can ne-

ver doe enough for them.

We must confesse, that we are ill by nature, as all be; for wee are borne in sinne, and brought forth in iniquity, which is bound in the hearts of Children. But (O Lord) sanctifie us by thy holy Spirit, that wee may bee freed from our inbred corruptions.

Prov.
23. 22.

Prov.
15. 10.

Bend (gracious God) our eares to instruction of our Father, and let us not despise the advice of our Mother when shee is old. When wee goe out of the way, give us Grace not to hate reproofe, neither let just correction

on bee grievous unto
us.

Keepe us farre off from
the nature and evill dispo-
sition of such Children,
as be rebellious and stub-
borne, which cause shame,
and bring reproach to
their Parents, by wasting
them, and by robbing
them, and following after
riot and drunkenesse,
with all uncleannesse.

Thy feare and dread
so awe us, that wee may
not dare to curse them;
(for our Lampe shall then
bee put out in obscure
darkenesse;) nor mocke
our Father, nor despise
to obey our Mother, lest
the

Deut.

21.18.

Prov.19

26. ♂

28.24.

Prov.

20. 20.

Deut.

27.

Prov.
30.17.

the curse fall upon us, and the Ravens of the Valley picke out our eyes, and the young Eagles eate them.

Blessings (O LORD) bee rather upon our heads, by making them glad by our chearefull obedience, and to cause them with joy to praise and laude thy Name, for thy Grace and Mercy towards us.

O let us thinke it enough, that they have bred and brought us up with such paines, feare, care, and sorrow, as they have done, that wee may shame now to offend and
vexe

vexe them, when we understand our selves.

Bee (O LORD) this wickednesse farre from us, to bee calamity to them, who have bene, under Thee, our onely Comforts.

Restraine therefore (Good Lord) the raging lusts of Youth; bridle our untamed Natures; keepe us under their lawfull commands, as obedient Children, loth to offend; submit our wils to their righteous desires, rule and good government; and willingly with chearefulness to beare the yoke of obedi-

Gal. 3.

Prov.
11, 6.

dience, and to be content
to bee with-held from
unlawfull liberty in flesh-
ly pleasures, and worldly
vanities; and desirous to
be trained up in the way,
which wee ought to goe,
that we may not forget it
when we be old.

Hearc us in these things
(deare Father) and grant
unto us whatsoever else
may further us in our
bounden Duty towards
them, and that which in
so doing may please Thee,
for thy Sonne Jesus his
sake.

And of thy tender mer-
cies (O Lord) forgive us
our ignorance, our negli-
gence,

gence, our any times failing of our Duty in any thing; and make us, as we grow in yeeres, so to grow in Grace, as the blessed Children of Thee the living God, untill we come to appeare before Thee in eternall blisse, in thine everlasting Kingdome, through Jesus Christ our Lord,
Amen.

FINIS.

Imprimatur,
Thomas Wykes.